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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1684 MARCH 2, 1979

Church agency helps a town to rebuild

Annie needed a house. Not a bigger one to hold new furniture, mind you. Not a larger one because the old one was too cramped. Not another one because the neighborhood was "changing". No, Annie needed a house because there really wasn't any place for her to find shelter. The shack she called home was never elegant, to say the least. But it kept the rain out and when the winter was mild, the coal stove kept her almost warm. Precious little, perhaps, but enough to be thankful for. And she was.

But all of that changed on April 4, 1977. The rains came and the rivers that meander through the steep mountains were transformed from sleepy waterways to swollen and angry floods. That had happened before — Annie had heard the sounds of rushing water often, but this was different. She watched helplessly as the water rose to the tip of its banks and over them to the top of the floodwall ... and over that, too. And in a nightmare of terror, the people fled to escape the angry waters. And later, as the water receded, Annie discovered that the little she had was taken away.

The great flood of 1977 made many changes in Appalachia. For Annie and many others in Pineville, Kentucky, the changes were dramatic and sudden. Houses were destroyed and the question became: "How can we begin again?" The brave slogan of the city "Pineville — we shall rise!" was good, but how?

Another change coming in the aftermath of the flood was less dramatic but probably, in the end, much more important. Hundreds of people were homeless and needed shelter. Trailers poured into the area as a temporary solution for Annie and others; but what about April 4, 1978, when the trailers would be pulled out to await another disaster. What then?

Some of the answers were clear. Houses that had been damaged had to be restored. CRWRC volunteers came and worked with the newly created Interfaith Flood Recovery Group. But the flood had done more than destroy houses. It had highlighted a basic problem in Appalachia — the problem of shelter. Studies were done, disturbing studies that showed that even before the Great Flood of 77, 42 per cent of the housing was sub-standard and around 4,000 units of new housing were needed.

Flood scene April 1, 1977, Appalachia, Kentucky

For the community of Pineville, the flood left in its wake the haunting question of how to begin to meet the needs for shelter for the people in the community. For the CRWRC, it was a time for serious planning and consideration, for after all, their mission was to assist in the most effective way possible. Helping Annie was the easy part. The willing hands of skilled people were able to rebuild and restore her home in a relatively short time. But what of the other 600 flood homes that needed to be rehabilitated — and the thousands of units of new shelters that had to be built? How much of an impact could a relatively few people from the outside make on so huge a problem? How could we best use our limited resources here?

Gradually, an answer to those questions began to emerge. Who could do the work that needed to be done? Not CRWRC, for their resources were too small and their numbers too limited. But there was a group who could — the people and the churches in Pineville. They were the folks whose stake was the greatest in the problem and also the people who knew best how to make things happen in the mountains. And so it was that the efforts were funneled into assisting the churches and the community of Pineville to work on the task of providing shelter. Research was completed. The facts were presented, the churches were challenged. And out of that and many prayers emerged a new group called IBCBC — Interfaith of Bell County Building Corporation.

IBCBC is a locally controlled group of churches and people committed to dealing with the shelter problem in Bell County and especially in the Pineville area. It's a young organization still learning to use its wings. But it's a group of committed people who are working hard to solve their own problems. For the CRWRC, it is an answer to prayers for a way of dealing with the housing problem in Appalachia.

CRWRC's role in IBCBC is that of interested people and advisors. They hope to be able, by way of some investment of money and some volunteers, to help provide a "running start". But it's a community project "owned and operated" by the folks in the community and CRWRC's joy in them is like that of a mid-wife who only helps in giving birth.

The "birthing" is not over yet. IBCBC still needs the technical skills and assistance, to help insure that the good thing they have begun in faith will not fail.

RBC choir tours southern Ontario

The Reformed Bible College of Grand Rapids, Michigan is sending its choir to southern Ontario for a series of concerts. Under the leadership of Dr. Jack Van Laar, the choir will be accompanied by Mr. Dan F. Bloem, public relations co-ordinator of the college. Their schedule of concerts, all at 8 p.m., is as follows: Friday, March 16, First CRC, Sarnia; Sunday, March 18, Mountainview CRC, Grimsby; Monday, March 19, First CRC, Guelph; Tuesday, March 20, Rehoboth Toronto CRC; Wednesday, March 21, Bethel Newmarket CRC; Friday, March 23, First Chatham CRC.

Trustees, faculty, and staff are committed wholeheartedly to the Word of God as interpreted in the Reformed Confessions. RBC provides specialized preparation for prospective workers in missions, evangelism, and the local congregations (for youth work, education and parish evangelism).

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NEXT WEEK:
To marry or not

VIEWPOINT

The things that unite us and divide us

Those things that seemingly divide us as a nation are slowly creeping into the church and they are jeopardizing the unity which we should be experiencing as a body of believers.

We came into this country as immigrant Calvinists and we were bent on becoming absorbed into the Canadian way of life. Thousands of new Canadians, at least during the early immigration move of the 1940's and early 1950's, had presumed nothing else than to become part of the Canadian spiritual life as well. Most of them anticipated becoming Presbyterians and had attempted to find something closest to their Calvinistic upbringing.

A strong Reformed community has been built since those days and it has become a part of Canada's cultural mosaic. We learned, almost too late, that there was nothing wrong with maintaining a Dutch heritage and a Dutch culture of sorts in this nation called Canada.

Our involvement in the country's affairs has become anything but passive. We warmly accepted the right to vote after we became Canadian citizens and we have exercised that right often. We became involved in politics at various levels, to the point where we now are involved in the political life of the country at the community, provincial and national level.

We have developed a Christian alternative to the public education system. Christian farmers are dealing with agricultural matters from a Reformed perspective. We have seen the development of Christian trade unions to the point where, just recently, they attained a firm foundation with a strong membership. We have formed the Committee for Justice and Liberty, indeed a noble title for the work of Christian justice in the Canadian society.

All these things unite us. All these things bring us together under the various umbrellas of agriculture, politics, labour, and education.

A cloud of change has been slowly covering Canada during the past years and it came from the smokestacks of Quebec City where Premier Rene Levesque won a surprising victory in the provincial elections back in the evening of 1976. The separist victory brought a loud reaction across Canada and cries of "Unity! Unity!"

And *that* started us all thinking. Perhaps Canada is not one happy family. Perhaps the country is more divided than we thought. We began hearing words like "regionalism" and "provincialism". We heard everyone stress the importance of being individuals and we suddenly heard the cries from the Maritimes saying, "How about us?" with similar cries coming from Quebec, British Columbia, and virtually every province in between.

That "regionalism" will, in some way or another, re-shape and refine Canada into a stronger, unified country. It will take a federal election (before June), a Quebec referendum, and some more talk on the constitution, but Canada will come around.

But where have we been during the past two years? How has regionalism affected us? What has the economy done to our church life?

While the provinces clamor for more recognition — shouting "How about me?" — we as churches have been doing the same thing. We often hear unofficial rumblings of regionalism at, say, meetings of Synod. We know how that group over there thinks and we know that that group over there is really quite stuffy and conservative. And then there is Canada — U.S.A. regionalism. How often haven't Canadians (unofficially) threatened to break away from the huge, overbearing, North American denomination and how often haven't Americans (unofficially) encouraged the same?

The economy has had a surprising effect on our church life. We had some good times here in Ontario and that resulted in "good times" in church, too. We had a good life where we lacked nothing, gave generously, and still bathed in an ocean of materialism.

But then the pinch came; a year ago, perhaps two. The bottom dropped out of our money buckets and then the financial crunch came.

Right now Alberta is bathing in vats of oil, reaping the economic harvests of prosperity, temporary happiness, abundant security and apparent self-sufficiency. We know what it's like, don't we Ontario? We were there once. Many Ontarians, in fact, have followed the rainbow to Alberta so that they, too, can bathe in oil.

But money comes and money goes. Nations rise and fall. The "regionalism" craze will be over in a few months ... and where will we be? Moving with the tide? Changing with the wind? I suppose that that is human nature.

But somehow Christ expects us to reach beyond that. He expects us to strive beyond money and power and economy and regionalism and all those things that make this country go around.

We are God's children. We profess that each Sunday, and hopefully we do that each day as well. Whether you live in Victoria, B.C. or Pierrefonds, Quebec or Jarvis, Ontario, or Albuquerque, New Mexico ... we are all God's children. Now that is unity; unity beyond nations and colors. Unity beyond boundaries.

The Word of God unites us. Our belief in Him makes us one and we don't have to be concerned with regionalism, especially within the man-made structure of a denomination.

As the hymn says, "We are not divided, all one body we, one in hope and doctrine, one in charity." Powerful words and indeed appropriate as we in Canada look at those things that unite us and divide us. It would be meaningful, I think, if every church of every Reformed denomination in Canada sang those words of Onward, Christian Soldiers on a given Sunday during the morning service. "We are not divided, All one body we, One in hope and doctrine, One in charity."

Keith Knight

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Subscriptions
$10.00 for one year and $19.00 for two years. Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St.Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation
The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

Reflections on poverty
Part 4 of 7

by Rev. Johan D. Tangelder

DATELINE: THE WORLD

One Saturday morning, we went for a drive in the country to see some of the magnificent scenery of Negros Occidental. It took us two hours to cover a distance of 30 kilometers. The road was in some places no more than a dirt track, fit only for a caraboa cart.

The main highway in Negros is like a washboard in many places. Driving anywhere is nerve shattering, especially at night. You meet cars without tail-lights, broken down trucks parked right on the road.

Local provincial roads are often made of inferior materials. The roadbeds are of poor quality. Heavy tropical downpours easily damage or even destroy parts of roads. The heavy traffic in the sugar cane season also contributes to the road deterioration. Repair work is expensive.

The present network of roads is highly inadequate. A rapidly growing population in a predominantly agricultural economy needs a vast network of good rural feeder roads. The government is funding, through loans or with foreign aid, the building of new roads; but it will take many years for an adequate network to be built.

The cost of transportation in times of economic crisis is high, especially for the poor. The latest OPEC price increase for oil places an ever greater burden on the economic depressed areas as the cost of transportation tends to spiral out of normal range.

The Philippines has a growing economy, but the benefits of growth have hardly trickled down outside Metro Manila and other comparatively well-to-do regions. A Filipino columnist in Asiaweek commented that Marcos and his technocrats still have to find a way of stirring the stagnant and bone-poor hinterlands.

For over a decade, forest products, particularly logs, have been among the top export commodities of the Philippines. They have brought badly needed foreign exchange earnings, but the cost has been high. Forests have been denuded. Where there is no forest cover, there is massive erosion, and flashfloods during the rainy season. Thousands of plant and animal species have become extinct. Where there were once beautiful and lush forests, there are now barren hillsides.

The government launched a much needed forest conservation and tree planting program in July, 1977, to check deforestation. It is also curbing the logging industry through legislation.

Gambling's tantalising promise of instant riches has a near-universal appeal. Its fans are not only found in Canada, but in the Philippines as well. This young nation is in the grips of a raging gambling fever. Asiaweek reports that what used to be a penny-ante pasttime before martial law in 1972 has turned into a billion-peso boom from Baguio in Central Luzon to Zamboanga in Southern Mindanao. The Philippines' gambling tax of 22% is the third highest in the world, behind Mauritius (50%) and India (45%). The tax is used by the government, hard-pressed for cash to push its development projects. The biggest casino in Asia is located in Zamboanga, its 1,600 square meters is reported to be a "gambler's dream". Cebu has now a floating casino, and a house of chance has recently opened its doors in the famous mountain resort of Baguio. The rich often gamble for high stakes. Reliable sources informed me of men who gambled away their business enterprises.

Jose Rizal (1868-1896), Philippines' national hero, expressed already in his time his deep concern about the adverse influence of gambling upon Philippine society. He spoke of gambling as breeding dislike for steady and difficult work by its promise of easy money and its appeal to the emotions.

Cock-fighting is a passion that is deeply rooted in the lives of the Filipinos. A common sight is a man walking around with his rooster, stroking it, comparing it with the roosters of his neighbours. Many men look after their gamebirds in a much better way than they do after their own children. The price of gamebirds range from three hundred to several thousands of pesos. Each town and barrio has a cockpit, where fortunes are lost or won. After mass on Sunday, poor and rich men alike go to the cockpit to watch the fights. "The poor man," writes Jose Rizal, "would go to the cockpit, there to risk his all with the dream that he would, in so short a time, get rich without working. The rich man would go there to find amusement, and to have a way of spending the money left to him after the feastings and the mass offerings."

Poverty is more than an economic misfortune, a social catastrophe. Its problems are complex, and some are deeply rooted in man's rebellion against God. In the face of glaring poverty, and large-scale inequity, Christians need to speak and live prophetically. Scripture says, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Proverbs 21:13)

LETTERS

Too much emphasis on doctrine, says reader

Dear Sir:

After reading the article: "Doctrine is important to preserve the Church," by Cecil Tuininga in C.C., Feb. 9., I reread the article of Mr. John de Jong in C.C. Jan. 5.

Again, I enjoyed reading it. His words were sincere and he showed love and concern for the lost ones in this world. Why are people like John de Jong so misunderstood by members and ministers of our denominations? Did Mr. de Jong say: "I throw all the doctrines away?" No, not at all. He is only trying to say that there can be a danger in emphasizing doctrines. (Which we know from the past).

Evangelizing means *"Bringing Christ and Christ only."* By doing this, is it so wrong to forget for a while the rules and doctrines of a church? Maybe we have to acknowledge, that the Chr. Ref. Church has put too much emphasis on doctrines. We often say that evangelicals put too much emphasis on experiences and personal relationship with Jesus. But could we maybe hear a little bit more about this from our pulpits? And what about an altar call on a Sunday morning? Not Christian Reformed you say. Maybe not, but is it wrong to do it? Is it wrong to give people an opportunity to rededicate their lives to Christ?

This is also in connection with the letter "To those who should know," in C.C. Feb. 9, from a pastor of the Chr. Ref. Church in Agassiz, B.C. I was shocked that he mentioned that 60% of young people in our churches are accepting and using drugs, even as young as 13 years old. For a long time I have been concerned about these matters, also drinking, wrong kind of music, dancing, movie attendence, etc., in our circles.

Is it only the doctrine that preserves a church? (Although important). Or are we becoming lukewarm and forgetting our first love. (Rev. 2:4 and 3:15)

Could it be that we are losing that power of the Holy Ghost which was poured out on Pentecost, and should fill us every day again? If Jesus is not the Lord of our life, then doctrines become useless. It is God Himself who preserves the one, Holy Church, communion of Saints. Let us be careful to judge people by saying: "Their writings are dangerous." At the same time, let us try to listen to each other with an open mind. Let us claim the promise of the Lord God in 2 Chronicles 7:14: *"If my people,* which *are called by my name,* shall humble themselves and pray and seek my face and turn from their wicked ways ... then I will hear from heaven and will forgive their sins and will heal their land."

Mrs. J. Dreyer
Kitchener, Ont.

Creeds and doctrines are man-made laws

Dear Sir:

I am in full agreement with the article of Keith Knight on, "Within denominational boundaries" (C.C. Dec. 1/78) and also with the letter of Mr. John DeJong, "For Christ's sake" (C.C. Jan. 5/79). But I sure wonder where Rev. Tuininga in his letter "Doctrine is important in preserving the church" (C.C. Feb. 9/79), wants to lead us. He talks in his letter about the Christian Ref. Church as though we are the only Church proclaiming the Truth, and goes on then and blames all the other denominations and sects for the divisions in the Church by writing that "the divisions are not our fault". I agree that doctrines are important, but God through the working of the Holy Spirit preserves His Church. Jesus said, "If you continue in my word, you are truly my disciples and you will know the truth and the truth will make you free" (John 8:31). He talks here also to the other 150 denominations and sects, but some of them feel that only the Bible has the truth. But the Chr. Ref. Church claims that we need the doctrines and creeds. Now who is right? I would leave that up to the Lord to judge.

In I Corinthians 2:1-5, Paul writes, "When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God." Now then, why is it so wrong to only witness to that Gospel, because it has everything we need in it. That power of God, the apostle Paul is talking about, is all that we need. But our problem is, that we don't ask enough of that power and we don't pray enough for each other and also our leaders.

I believe that creeds and doctrines are great for educating members in the Church, but we have to keep in mind that they are not God's law, they are man-made. But in Evangelism Reach Out programs, we only need the Bible, and the Holy Spirit will do the rest.

Mrs. C. Haak
Clinton, Ont.

An angel of light

Dear Sir:

A concerned reader in B.C. wrote to you about unrest and disenchantment with catechism. He preferred the direct Bible teaching. Other than to say that the catechism's foundation is solely the Bible is unnecessary.

Knowledge is very important. We are commanded in the greatest law to love God with all our mind. Hosea declared that God's people are destroyed for lack of knowledge. The apostle Paul was inspired to tell us to study to show ourselves approved unto God. If we are going to live by every word that proceeds out of the mouth of God, as Jesus had said to his arch enemy, we need to know that Word.

Some young people will have the initiative to really study the Bible, but most of them will continue to need the teaching ministry of our Bible-related catechism. In feelings, emotions, and experiences, Satan can come as an angel of light, but not so in knowledge.

Peter Tensen,
Grimsby, Ont.

Atheist as prophet

Dear Sir:

The September 1978 issue of the "American Atheist" contains an article about "The meaning of evolution" (G. Richard Bozarth).

The writer turns prophet: "Christianity, if it is to survive, must have Adam and the original sin and the fall from grace, or it cannot have Jesus the redeemer who restores to those who believe what Adam's disobedience took away. What this all means is that Christianity is fighting for its very life".

And later in the article it reaches a prophetic climax: "If we work for the American atheists today, atheism will be ready to fill the void of Christianity's demise when science and evolution triumph".

Thus: parents, ministers, teachers, believers everywhere be warned. Beware for the danger of trading in the faith in Adam, original sin, redemption in Jesus for the secular faith of evolution, scientism, atheism!

Do not give in to the subtle or open pressure to water down the simple faith with small amounts of "but the scientists say" type of evolution. It is not important what such scientists preach because that is "another gospel". The Bible knows better!

Jan W. Bakker (M.Sc.)
Hamilton, Ont.

Story on Namibia elections termed "shocking"

Dear Sir:

The front-page headline "Elections in Namibia: Open and Elementary" in your 12 January, 1979 issue was shocking to me and to a number of my friends who have some detailed knowledge of that unfortunate country's history under South African occupation. Does this headline mean that *Calvinist Contact* sides editorially with the South African government against the World Court, the United Nations, and the present policy of the Canadian government?

Your three-page account of the South African elections in occupied Namibia is remarkable on several counts. Certainly it is the most persuasive statement of South Africa's official position which I have seen in English. I myself am not persuaded because Dr. Schrotenboer's articles are not the only ones I have read on the subject. But I suppose that these three pages are the main source of information on Namibia, for many, if not most, *Calvinist Contact* readers. For many, I fear, Dr. Schrotenboer's persuasive "eye-witness account" will be seductive.

It would be folly to try to refute a three-page argument with a short letter which may be shortened still further by the editors. But three points of reference outside of Dr. Schrotenboer's articles may help *Calvinist Contact* readers gain perspective on the position he holds.

First, the cartoon which accompanied the articles was not, I suppose, selected by Dr. Schrotenboer and I doubt if the *Calvinist Contact* editors understood it. To be sure, the "Western Five" are caricatured in the South African "Star" cartoon as not bothering to look at the action before shouting "Fault!" But, in the cartoonist's account, the judgment is correct — the server ("SWA elections") is guilty of more than a common foot-fault. In blatant disregard for all the rules of tennis, he is beginning his serve right from the net. In short, as the little man in the right-hand corner announces, this is not "the Namibian Open" but "The Namibian closed".

Second, as the "Star" cartoon suggests, not even English-language newspapers owned by white South Africans can be relied upon any longer to defend their government's maneuvers to extend their illegal control of Namibia. In view of South Africa's recent attempts to buy influence in the English-language press, which are largely unsuccessful even though tens of millions of dollars were spent (see "The Afrikaners and 'Infogate' ", *Wall Street Journal*, 16 January 1979), whatever modest sums the South African government contributed to Dr. Schrotenboer's visits "under military escort" must seem to them to be money very well spent.

Third, "81% of the register voters" is noteworthy, indeed. But, if I am correctly informed, the Russians regularly achieve an even larger turn-out for their elections with fewer soldiers in evidence.

James LaGrand, Jr.
Halifax, N.S.

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Church Page

Pastoral Pondering

What shall we do with the lapsing member

The matter of lapsing of membership concerns a number of members of our church who are in danger of losing their membership. Some members have moved away without ever requesting transfer of membership. Their names are still on our rolls, but when we try to contact them, there is very little or no response. Church membership is, so it seems, no longer important to them. If you have children, family members or friends who have so moved away, write them and pray for them. For the time comes when the church may no longer keep them on the rolls since their lifestyle is often so contrary to the Christian faith.

The lapsing of membership also concerns those who have never moved, who do not attend our church and still claim to be Christians. There are a number of individuals and families who will, unless they repent and return to take their responsibilities in the church, be so removed from the rolls of the church. These members no longer wish to be under the supervision and care of our church, they do not participate in its activities and so it seems do not love the church.

Though the church is hesitant to exercise discipline in these situations, it must take some form of action. These members do not help to build the church. The church also pays nearly $200.00 per year in quotas for these families.

Article 67 of our church order states that "members who move to localities where there is no Christian Reformed Church may, upon their request, either retain their membership in the church of their former residence, or have their certificates sent to the nearest Christian Reformed Church."

A supplementary rule follows. "Synod declares that baptized or confessing members who move away from the area of their church so that a meaningful church relationship is no longer possible, may retain their membership in their home church at their request and with the consent of the consistory. If they fail to make such a request, and do not transfer to a church near them, the consistory, having made serious attempts to rectify the situation, may declare their membership lapsed after a period of two years from the date of their departure. The member concerned shall be notified by the consistory of its action if at all possible. This rule shall not apply to those whose absence from their home is temporary."

Article 68 states that "each church shall keep a complete record of all births, deaths, baptisms, professions of faith, receptions and dismissals of members, and excommunications and other terminations of membership."

Its supplement gives further guidelines for lapsing of non-attending and non-supporting members. Synod decided that with respect to a baptized or confessing member who, for a period of at least two years, has not moved but fails to attend and support the congregation that holds his membership, the consistory may declare that his membership has lapsed. This may be done when all the following conditions are present. He claims to be still committed to the Christian faith. He claims to be worshipping elsewhere. The consistory is not aware of any public sin requiring discipline.

Appropriate announcements shall be made by the consistory to the congregation regarding such lapsed membership and the person involved shall be notified.

Proper diets for good health

At our recent conference on "The Growing Church" we heard that many churches really don't want to grow. They say they want to, but they don't do anything meaningful to prove it.

I'm afraid that the same thing can be said of individuals. They say they want to grow in their faith and their love for God, but they don't do anything about it.

That wasn't the thinking of the apostle Paul. He made it his earnest prayer that believers would keep on growing in love and in the knowledge of God (Phil. 1:9; Col. 1:9). Paul's conviction was that either you grow or you will die away. Children must always grow. If your child doesn't grow, you are worried. So we all, as children of God, must keep on growing. If we don't, there's cause for worry.

Now it happens that a lot of our members don't want to grow. They say they do, but they do nothing about it. They always find the food offered not to their liking or the time it is served not fitting. I guess, it's all a matter of being hungry enough, isn't it?

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, Ont.

The meeting place

A special outreach ministry, The Meeting Place, is being planned for the 1979 Calgary Stampede by Barry & Linda Ulrich and Kel Christensen (members of Bowness Baptist Church). The main purpose of this project is to share the Gospel of Jesus Christ in a "soft-sell" environment.

The facility will be open every day of the Stampede and will feature programs including music, films, testimonies and live music. Coffee and simply-prepared foods will be available. They have asked for support of the evangelical Christian community of Calgary. Those who are interested in helping can do so by serving on one of the following committees: organizational, prayer, facilities, finance, outreach ministries, counsellor, refreshments, day-care (for project worker's children), transportation (for workers). If anyone is interested please call Barry, Linda, or Kel.

Emmanuel Chr. Ref. Church
Calgary, Alta.

Starting evangelism on the right foot

The Evangelism Committee has met three times this fall. Instead of starting new programs, it looked back on the years and found three problems:

1. Programs were often started; they didn't reach the goal; most just faded out.
2. Support from the congregation was almost nil.
3. Often a program was started without praying for it.

Now let us go back.

1. Did God want us to do these type of programs?
2. Are we, the congregation, very satisfied and selfish Christians?
3. Were we so busy making our plans that we forgot to ask God's help?

Obviously there is something wrong here. We cannot expect God's blessings if we do not ask for his guidance.

Praying together is not new. We find people doing it throughout the Bible and church history. The committee sees a need to go back to this very part of our faith. We would like to discuss this with the congregation and hear your opinion. Come to the meeting scheduled for this cause next Thursday.

First Chr. Ref. Church
Brandon, Manitoba

Hope for prison ministry

Rev. John DeVries, Prison Chaplain in Montreal, reports that there have been more letters sent protesting the proposed cutbacks of prison chaplains than were received on the capital punishment issue. The result is that the cutbacks are being reviewed. Rev. DeVries thanks the congregation for prayers and letters sent.

Hebron Chr. Ref. Church
Renfrew, Ontario

New churches

Edmonton—On Monday, Jan. 29, 1979 the official organizational meeting of the new Bethel Christian Reformed Church was held in the Maranatha Church. The members of this new congregation request your support in prayer for God's continued leading and blessing to this new fellowship and ministry in east Edmonton.

An Edmonton
Chr. Ref. Church bulletin

Kamloops—Last weekend our family had the opportunity to visit the Tigchelaars in Kamloops. Just a note about the exciting ministry happening there.

We worshipped on Sunday with the new Kamloops home missions church. On Sunday morning I preached to a group of over 100 people gathered in a school auditorium. The number doesn't seem great but when it is considered that a year and a half ago there was no Chr. Ref. Church at all in Kamloops and few dreamed of one, we can thank the Lord for his blessing there and his faithfulness to building his church.

A lot of exciting things are happening in Kamloops and we can be grateful to have a small part in the sharing of this ministry.

Pastor Dan Tigchelaar
First Chr. Ref. Church,
Victoria, B.C.

Lincoln — A group of six families in the town of Lincoln (Grimsby, Smithville Beamsville) inform us about their intent to get a new church started in that area. They will visit every Christian Reformed family including members of Trinity. The purpose is that these families sign a petition in support of asking Classis permission to start a new church in the town of Lincoln. If and when such a list is signed by a sufficient number of families, an official request for our support will be sent to us.

The consistory has not expressed itself pro or con on this matter, but have appointed the district elders of District 1 (Brouwer and Colyn) and Deacon Ron Lammers, to meet with this committee to gather more information for the consistory, so that proper advice may be given to the Trinity families living in that area.

Trinity Chr. Ref. Church
St. Catharines, Ontario

Church News

Candidate Gritter ordained in Owen Sound

It was on June 19, 1977 that Rev. John Kerssies preached his farewell sermon in the Owen Sound Christian Reformed Church, after he had served here for five and a half years. Not until September, 1978 was one of our calls accepted. Candidate Dan Gritter accepted our call to him. We were thankful that the Lord had answered our prayers in his acceptance. But it still took another three months before the Gritters arrived in Owen Sound because of immigration delays. On his arrival, candidate Gritter passed his classical examination very successfully.

He was ordained in our church on Jan. 19, 1979. Our counsellor, Rev. Hoogsteen of Blyth, who was in charge of the service, read the Form of Installation. All the visiting ministers came forward to participate in the laying of hands.

Rev. Hellinga impressed on us, in his sermon, the task of a minister "To proclaim the Word of God in all fullness, to set an example for the believers in speech and conduct, in love, faith, and purity. He urged us to accept the new minister in his youth as a servant sent from God and to give him full support. He pointed out that we as a congregation could be instrumental in Rev. Gritter's success as a minister. As a congregation we replied to the charge: "We promise, God helping us."

Rev. Wm. Dijkstra of Jackson, Michigan charged the minister and urged him to be faithful to use his talents and to feed the church of the Lord. He charged the congregation to receive the pastor sent from the Lord with all joy, and to hold him in honour because through him God would speak to us.

A number of representatives congratulated the pastor and the congregation. Afterwards we enjoyed a get-together.

As a congregation we hope and pray that Rev. Gritter's ministry will be a great blessing in Owen Sound and for God's kingdom.

Arend De Boer, Clerk

Christian Reformed

Called
—to Pembroke, Ont., Rev. Nicholas B. Knoppers of Red Deer, Alta.

Declined
—to Charlottetown, P.E.I., Rev. Guy Corvers of Bowmanville (Maranatha), Ont.

Accepted
—to Kentville, N.S., Rev. John Visser of Barrhead, Alta.

New address
Rev. John Visser, P.O. Box 321, Kentville, N.S. B4N 1O9, effective April 2.

REFORMED CHURCH

Classis Ontario
Effective January 1, Mr. Bouwe Visser of St. Catharines, Ont. has become the new stated clerk/treasurer of Classis Ontario. His address is 656 Niagara Street, St. Catharines, Ont. L2M 3R3.

Nigerian student has trouble with OHIP

by Dr. Remkes Kooistra

Dr. Kooistra is chairman of the Committee for Contact with the Government of the Council of C.R. Churches in Canada.

On September 23, 1977, a Nigerian student arrived in Waterloo, Ontario, to register for studies at the University of Waterloo. He was late in arriving; the official registration had taken place during the first week of September and classes had begun immediately thereafter.

It is understandable that he was very busy. He had to register, to find suitable accommodation and to catch up with his studies. There were — as with most international students — certain areas in which he had to do extra work in order to work up to class levels.

He was given, as is customary, ten days in which to register for OHIP, the Ontario Health Insurance Plan, but because of some difficulty with the language, combined with his eagerness to devote himself to his studies, he took it that he was covered for illness and hospitalization, but in fact he was not. Who was to be blamed? Himself, for not getting the message? But he cannot be guilty for not doing what he did not know he had to do, can he? Was somebody in the Registrar's office or in the University's administration to be blamed? Perhaps, but it would, after more than one year, be almost impossible to find out who this individual was. Moreover, I am sure that he or she would think of some perfect excuse and explanation. The "foreign student" always has a hard time defending himself.

Anyway, in December 1977, the student's wife arrived from Nigeria. This reminded the student of his responsibility to bring his OHIP up to date. He paid the family premium and at that moment discovered that neither he nor his wife would be covered before April 1. However, since he had been a healthy person all his life, he was not too worried. But then the unexpected and unfortunate thing happened. He became ill and needed surgery.

His stay in the hospital lasted only ten days, but the bill amounted to $1,911. Little wonder that he was not only shocked by the expensiveness of our Canadian health care, but also found himself in a most difficult situation. His future in Canada was in serious jeopardy, for deportation would surely follow if he would not be able to pay.

So what did he do? He did what most international students do when they have serious difficulties. He came to the university's Emergency Relief Fund. This is a committee for help for overseas students, made up of people representing the two universities and a number of churches in the community.

Overseas students can only be admitted to Canadian universities if they show proof of annual income of at least $4,500. Their tuition fees at present are more than double those of the Canadian students.

How do these international students get into financial problems? Well, sometimes their governments do not come through with promised scholarships, or conflict, war or changes in government in the home country may bring the international student sudden hardship.

As holders of student visas they are not allowed to work either, so there is no way in which they can help themselves if their support from overseas dries up.

The Nigerian student came to the relief fund for help. We tried almost everything possible. Our counsellor for international students found an article in *The Globe & Mail* (Aug. 1, 1978) explaining that OHIP often allows people to pay their premiums they omitted to pay in time and so still may obtain coverage for their hospital bills.

Since by far the majority of Canadians pay in time, and often the employers are involved, the number of people dropping out of OHIP is relatively small. Most people don't want to beat the system and those who are helped in this way by OHIP constitute only a small percentage of the 550,000 who pay direct subscriptions to OHIP.

In view of all this we had good hopes that the student, who had paid for OHIP (and had been covered for a few weeks when entering the country and misunderstood the pertinent regulations) could still be covered for that period from January to April during which he became ill. But no, this was not possible according to the judgment of our official OHIP representative.

He wrote: "The plan's reinstatement policy ... pertains to Ontario residents, previously enrolled in the plan and who through extenuating circumstances allow coverage to lapse. The same set of circumstances logically do not pertain to new residents of Ontario ... Foreign student authorizations are granted by Immigration officials only if they are satisfied that the foreign students have sufficient capital to allow them to remain completely financially independent ..."

What I could not and still cannot understand is, why OHIP is so good for Ontario residents and so hard for outsiders. To talk administratively, the number of cases in which foreign students run into difficulties with OHIP is even smaller than the "infinitesimal fraction of people" for whom the OHIP already makes an exception. So where is the justification for this double measuring stick? If the government helps Ontario people, who should know better, whenever they get into trouble with their hospitalization, why not the stranger within our land, who is just here to learn some new skills with which he can be of help to his own developing country. Why this discrimination?

So when the emergency committee could not get any help from the Ontario government we tried the high commissioner of Nigeria. The answer was that the student is "entitled to only health allowance and that this has been paid into his account."

Further information showed that health insurance in Nigeria amounts to $36 a year and that this was part of his scholarship. But there is no way in which this $36 can pay for the $450 needed in our country for health insurance.

We finally contacted the Ontario Ombudsman. Even he did not see much help in the official structures of government. After considering the matter, he dismissed our case with the judgment that we had pursued the matter as far as possible.

You would like to know, of course, what happened in the long run to this Nigerian student. Was he deported? Was it not possible for him to finish his program of studies?

Well, it came close to that point. But at the last moment we found a solution. He raised $500 from relatives and friends (most likely in the same less-than-affluent circumstances as he finds himself). Churches helped and the emergency fund was able to negotiate a settlement with the hospital. I for one am very happy that the matter finally got resolved in a satisfactory way.

Why did I write this story? I could give you several reasons: *One* is that I am still angry with OHIP for their discriminatory policy. I still cannot understand that at the OHIP level no solution could be found. A second reason is that I am also somewhat disappointed in the lack of power of the Ontario Ombudsman. In the third place I wish to thank the churches that are always ready to help the needy. Fourth, I think as Canadians and especially those who came here after the Second World War, we should remember the hardships a stranger faces. Deuteronomy 10:19 says: "Love the stranger who sojourns with you, he shall be to you as the native among you, and you shall love him as yourself." See, how many times the strangers are mentioned in Moses' laws. In Psalm 146, the strangers are mentioned together with the widows and the fatherless as the recipients of God's special care.

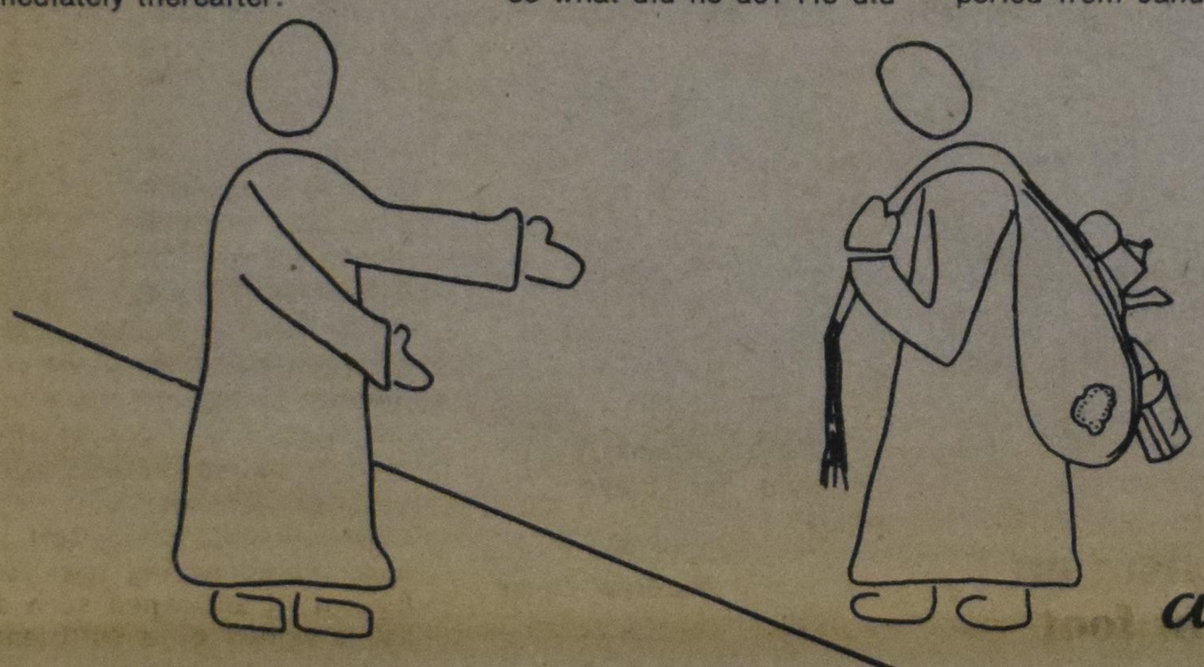
Fifth, this is not meant to be a money-raising article. However, contributions to our emergency fund will always be welcome. We have just sent a letter to the churches in Kitchener and Waterloo in which we state: "Cheques should be made out to the Committee for Emergency Relief for Overseas Students and mailed to Dave Reynolds, Student Awards Office, Needles Hall, University of Waterloo. Receipts for income tax purposes will be issued by the University of Waterloo."

Finally, this article was written to make us aware of the hardships some people face so that our prayers will be for them also. Thanks for listening or reading.

Remkes Kooistra

More about this can be read in the pastoral letter from the Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada entitled, "I was a stranger and you welcomed me ..."

Ask your consistory for a copy or write to the Office of the Executive Director, Rev. A. Van Eek, Group Box 82D, S.S.1, Waterdown, Ont., L0R 2H0.



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Focus

Japan's 'father figure' problem

NEW YORK (EP) — The Japanese have a saying that the four most dreadful things on earth are "fires, earthquakes, thunderbolts and fathers."

That saying is reflected in a new book by a Japanese novelist who maintains that his countrymen have not accepted Christianity because God is so often presented as a harsh, authoritarian father figure. A Life of Jesus, a best seller in Japan, written by Shusaku Endo, depicts Christ as revealing a loving God with many maternal qualities.

"The Japanese," explains Mr. Endo, "tend to seek in their gods and buddhas a warmhearted mother rather than a stern father." Thus he decided to draw from the Gospels a picture of Jesus as a man "who lived for love and still more love" and "who pleaded to be the companion of every wretched soul, every person subject to pain."

Mr. Endo's life of Christ was written initially as a series of articles for a Japanese magazine. Published in book form, it enjoyed phenominal success, selling more than 300,000 copies. A translation in English has now been published by Paulist Press.

The author, who is 55 and lives in Tokyo, was baptized a Catholic at the age of 11. Since 1950, he has written a dozen novels exploring a common theme, the failure of Japanese soil to nurture Christianity.

Mennonites work with natives

WINNIPEG, Man. (CCP) — Wild rice harvesting, animal husbandry, and gardening are three areas where the Mennonite Central Committee (MCC) is working with Canada's native people.

The MCC is a co-operative outreach branch of various Canadian Mennonite denominations.

"The native people can for the first time in their lives harvest a crop and process it for market," says Menno Wiebe, MCC (Canada) native concerns director, about the wild rice project in Grassy Narrows, Ont., a settlement near Kenora. "We have developed a wild rice parcher, built a huller, and purchased a fanning mill for cleaning the rice."

About 900 pounds of green rice were processed in the first three days in the initial experiment, and the band has been able to purchase a mechanical harvester. And, with assistance from the Kitchener-Conestoga Rotary Club, they have built a control structure at Stewart Lake which helps to create the conditions needed for wild rice growing.

Animal husbandry was begun in 1976 when MCC's resource development program provided calves, goats, sheep, pigs, chickens, laying hens, goslings, ducklings, and turkey poults to communities in Berens River, Bloodvein River, and Poplar River, all in northern Manitoba.

Last summer MCC sent three young men, one each to Sachigo Lake, Ponask Lake and Muskrat Dam, all in northern Ontario, to help with the clearing of garden lots, and the planting, care, and harvesting of gardens. Seeds and garden tillers were supplied by MCC. Community leaders have invited MCC to consider sending in gardening assistants again next year.

by Ralph Heynen

PASTORAL COUNSELLING

Having a relationship

I talked with a mother the other day about her daughter. She said it was against her will that she moved out of the house into an apartment, but we helped her get settled and she earns her own way so we couldn't say very much. After a few weeks we learned that her boyfriend Mike was living with her. The mother asked her, "Are you in love with this person?" She said, "No, we're not really in love, but we are having a relationship." This whole thing has gotten to be somewhat of a fad. At first it was a fad that was found only among people who had very few moral scruples, but more and more we find this happening in the lives of people who have a background in the church and who may even be attending church on Sunday as is the case with this mother and her daughter.

What is this all about? What is this "relationship?" It is a new phrase. It is supposed to be somewhat discreet, yet meaningful. When you look at it from the standpoint of the Christian faith you can only say, "Here are two people living together without the benefit of marriage and yet living as married people." Formerly we talked about this as a common-law relationship and it was looked down upon. Today it is something that is well accepted. If you watch your T.V. or if you read magazines you know that this is a very common thing, not only common but it is even recommended. Some outstanding counselors in the fields of psychology and marriage have suggested possibly that it is a good idea to have a trial relationship; then after six months, a year or two years they can be married, settle down and have children.

A mother a while back said, "My daughter is a born again Christian. She accepted the Lord and the Lord is in her heart, but one thing that bothers me about her is that she is living with her boyfriend without benefit of marriage." There is something wrong somewhere along the line. We know that a number of people that appear on T.V. have openly admitted that they lived together before they were married with no intention of getting married. It is the kind of thing that has developed and grown in our generation to a far greater extent where it is now accepted openly.

Co-educational dorms are an indication of a greater permissiveness on the part of parents, schools and young people. The excuse that is used for it is that these young people will be living together anyway so why should the college try to interfere with this. Some young people embark upon these kinds of relationships in a very permissive climate, but I think there is more to it. When you have a relationship there is to a certain extent a commitment. It is not just a one night stand, not just the fact that these people go out for a weekend but it is something that is more permanent.

When you think of this whole relationship idea there is something in it that is tragically lacking and that is a sense of responsibility. Here are two people who concentrate on a certain type of excitement and pleasure, they emphasize the sexual relationship that they have with each other, they emphasize that they are living together, working together and sharing together, but there is no sense of responsibility. They don't get a divorce when they decide to split up, but they are having a relationship without responsibility. I believe that this is one of the problems we face with a good deal of the modern lack of sexual morals. Boys and girls living together in this way are sexually involved but without any sense of responsibility. The discovery of the pill and the emphasis that is put upon the various types of sexual living together — a pornographic type of thing — indicates that there are people who are living together without accepting the moral responsibility that goes along with sex.

I think there is still one more item that should be mentioned. I don't know how often you have heard a number of people say we should talk openly and blatantly about sex and they have no objection at all to this idea of having a relationship. We wonder where all of this is going to end. Some have said, "A society without benefit of marriage is going to mean the downfall of the family and the break-up of the home." Actually this is not proven by statistics because there are many people who are still getting married. Often these relationships do end up in marriage. But I feel it emphasizes the thought about the whole area of life involving marriage, involving relationships one with another, involving the sexual aspects of life, that we are showing a lack of personal discipline and a lack of personal control.

After all, we must all discipline ourselves and we must learn to control ourselves. This means that we control all the inner desires that rise up within us. I think it is good that parents talk with their children about sex and that they give them the kind of education that they need.

In our culture we are openly and blatantly rejecting the commands of God, the standards of Scripture, the standards even of plain decency. This, in my mind, is an indication of the breakdown of the whole moral structure in our society. We need to be called back to the standards which God Himself set. Then you find a young man who courts a young lady and they make plans for marriage and then they find for themselves the kind of relationship which grows out of a tender, compassionate Christian love and I believe this leads to a life that is satisfying.

Sexually, it is satisfying when people enter into marriage that way. It means they don't have to go through life with guilt feelings because they have been transgressing the commands of God. It means they can face this whole area of life with a sense of commitment to each other, a sense of commitment to God, and to His commandments in recognizing the high responsibility that the privilege of having sexual relations brings to mankind. God said, "It is not good that man should be alone; I will make him a helper fit for him." This is the basis of marriage. Sex was God's idea and yet man has so trampled it under foot that it becomes sordid. In our generation we see so much of this — let's learn to live lives that are pure and dedicated to the ideals that God puts before us that we learn to love each other out of a pure heart.

THOUGHT FOR THE WEEK

There are many things in life that you cannot control. You can't control the length of your life, but you can control its depth and width. You can't control the distance your head is above ground, but you can control the level of your thoughts. Get busy and control the things you can control and leave the rest in the hands of God.

RES news exchange

Ad campaign launched

TORONTO, ONT. (CCP) — In an effort to reach a larger segment of the Canadian public, the United Church has launched its first secular magazine advertising campaign. A quarter-page ad will be placed every month for six months in *Maclean's* Canada's weekly news magazine. The first ad appeared in the Dec. 18 issue. The cost of the campaign is $32,000, which includes the cost of information materials sent to those responding to the ads.

"It's one element of testing our outreach through the public media, to reach not only involved United Church people but the three million who claimed to be United Church members in the 1971 census", says the Rev. Keith Woollard, associate secretary, Division of Communication.

Balloons full of problems

PALM BEACH GARDENS, Fla. (EP) — In a literal interpretation of the biblical passage which tells people to cast their anxieties to the Lord, 400 parishioners of Trinity United Methodist Church here attached tags to helium-filled balloons describing the heartaches, troubles and worries they suffered during 1978.

Released from the churchyard following two Sunday morning services, the balloons were described by the pastor, the Rev. R. Earle Rabb, as a symbolic gesture in which the congregants individually rid themselves of worldly pressures. He described the procedure as casting their "anxieties to the Lord." He called it a dramatic reminder that God is man's answer to all human problems.

Participants in the balloon release included a 92-year-old man who had no complaints.

Columnist to address conference

SIOUX CENTER, IOWA (RES) — Featured speaker for the August 24-27, 1979 International Christian Political Conference is noted author and columnist Michael Novak. He will address the Friday evening banquet on the subject of political representation for groups in America. Venue for the conference, the third to be sponsored by the Association for Public Justice, is Dordt College, Sioux Center, Iowa. Focus of the conference will be on the problems of political participation and represenation in modern democracies.

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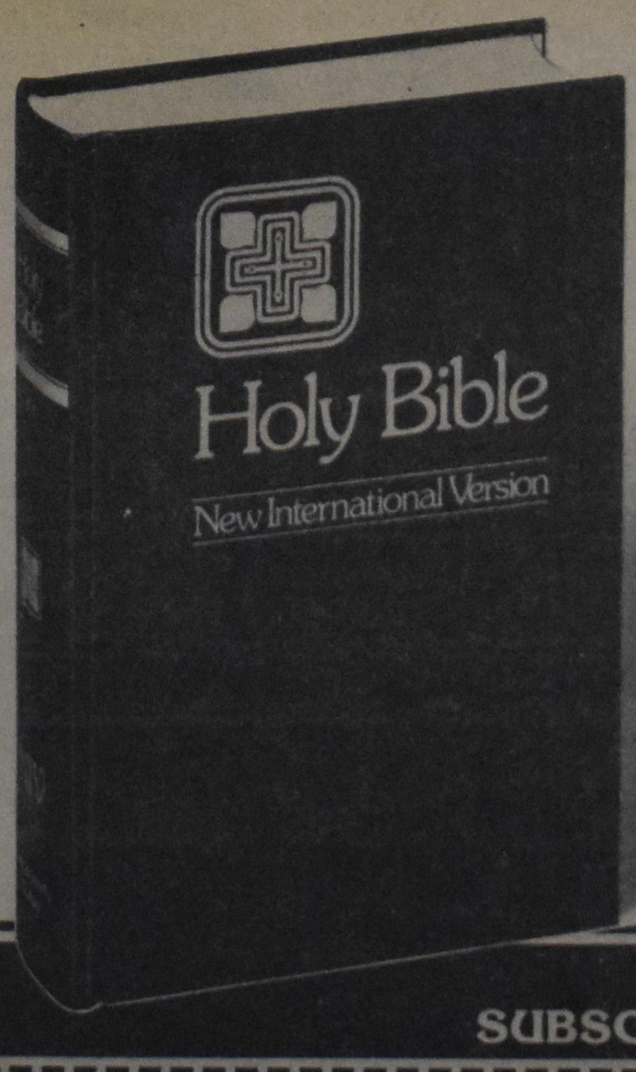

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Four RRSP investment approaches

by Harry Houtman

In the last article we discussed the issue of knowing how and where your savings money is being used, especially with a view of evaluating whether such use agrees with your religious principles for life. Furthermore, we outlined four basic financial institutions which offer the services of administering and investing money under the Registered Savings Plan (RRSP) legislation.

Now we wish to discuss the various types of investments that can be made. The choice really comes down to one of two kinds, subject to a number of variations. The choice is whether you become an owner or simply a lender. That is the fundamental choice of the use of your money. Do you buy something with money, or do you let someone else borrow it in order to buy something?

First let's look at the so-called lending idea. You can lend a certain amount of money to an institution for a certain time at a certain fixed rate, and have the whole package, principal and interest, guaranteed. Credit unions usually make arrangements one year at a time. For example, all money on deposit for 1979 probably earns somewhere between 9½% to 10¼% for 1979. At the end of the year the promised interest is added to your money and the credit union will offer a rate for 1980, depending on general interest rates.

Trust companies and banks will offer plans offering interest rates set each month, several times a year, or even on a five year Guaranteed Investment Certificate basis. The five year certificates work exactly as other five year certificates except that the initial money put in is tax deductible under the RRSP legislation. These approaches are called the Guaranteed Income Funds. An adaptation of this is the lending of money for mortgages and lands.

Although the interest on a mortgage is fixed and guaranteed, the value of the mortgage principle itself is not. Let's clarify this idea which is difficult for many people. However, it is important enough to give an example.

Let us suppose Mr. A. has $10,000 to invest. He evaluates some choices and decides to lend it for a mortgage for five years at 10%. He will receive $1,000 interest per year. Interest paid on other invested money at this time is very much in line with the 10%. Now suppose that shortly after the deal has been made that interest rates drop. Savings accounts are paying 6% and mortgages 8%. Mr. A. is happy with his 10% interest on the mortgage. Now suppose that for some urgent reason Mr. A. needs his money, he must have his $10,000 back.

Mr. B. has $10,000 that he would like to invest in a mortgage. Mr. B could only get 8% on $10,000 at this time or $800 per year for a mortgage. In this case, Mr. B would probably be quite willing to pay Mr. A. $10,500 for his $10,000 mortgage because now he is going to receive $1,000 interest a year instead of $800. Mr. A. has now made a $500 profit beside the interest he received. The actual calculation of buying and selling mortgages depends on the current interest rates, the amount of time left on the mortgage, and certain bargaining powers of the two parties. However, the lesson to be learned is that Fixed Income Funds invest their money in mortgages and bonds. Although the income is fixed, (the 10% in the example), the assets themselves can and do go up and down with the economy and interest rates. This is a variation on the lending principle.

The other approach is ownership or equity participation. All those persons who have owned homes, land, buildings, farms over the past seven years know that ownership has been very worthwhile. Prices have gone up much more quickly than the down-payment would have accumulated interest! However no-one is guaranteeing you any price when it comes to selling. Prices can go up, but they also can come down.

Because it is not feasible to buy very much with an annual RRSP contribution, the financial institutions have designed various "equity" (ownership) funds. Your money is pooled with money from thousands of others and is used to buy ownership in something. There is a tremendous range in the types of investments these various funds make. Some funds are conservative, and some are highly speculative. Some funds buy real estate, others shares in solid, long established Canadian companies, and others buy shares in oil and gas exploration. As a result, some funds in 1978 increased by only 6% or 7%, but others gained 25% or even 35% in value in one year. Whether they would again increase at a high rate in 1979 is really anyone's guess. It's up to the managers of those funds, professional investment people, to *guess* and *evaluate* what will happen in 1979.

Therefore, your first decision is the per cent of your money you wish to place into lending and how much into equity (ownership). For people under 55 at least a part is recommended for a good equity fund. The best advice is to shop carefully, don't be shy to compare costs, restrictions, and the fund's earnings, whether it's the lending or the ownership approach.

Next week will be our last article on RRSP's. If anyone has questions or comments, we'll gladly take them up in a future column. Write CSS or Calvinist Contact.

CSS

Next week: Taking money from an RRSP.

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Tracing your family tree

by John Hofstee

Finding out who your ancestors were is a fascinating hobby and is not as difficult as it may seem.

During the last few years many people have attempted to establish who their ancestors were, where they lived, and what they did. An example of such a search is Alex Haley's ROOTS, which was serialized on T.V. A few people are fortunate in that a family record has been kept, some dating back to the middle ages. If there is an old Staatenbijbel in your family, you may be able to get a family record back to the 1600's in an easy fashion. If there is no such record, be prepared to spend some money and don't be in a hurry, for it takes a long time to dig up the information.

This article is intended to help you get started and is directed especially to people of Dutch descent. Most of us Dutch-Canadians are fortunate as the first generation of immigrants is still with us. Begin by making a sheet of your own family, such as shown in the illustration. Write down the names and dates on it. At the same time write down stories and anecdotes about yourself and your family, schools attended, where you have lived, jobs you had, etc. Also collect pictures from the time you were a baby, wedding pictures, family pictures, wedding certificates, birth certificates, passports, immigration papers and the like. If you do not have copies, borrow what you can. Have negatives and prints made of the pictures and make good photocopies of the documents. File all this material in a file folder for the time being.

Do the same thing for your parents' family, recording all your brothers and sisters. Get your father and mother to tell you stories of the family, and about your grandparents. Again, collect pictures and documents. If your grandparents are still alive, repeat the process with them. Otherwise, perhaps your father has an aunt or uncle still living who can supply the information. In my case, my father had his parents' *Trouwboekje*, a family record given out by Dutch authorities to all couples at their marriage. My father also has two aunts, now in their late seventies, who were able to supply names and dates from their parents' *Trouwboekje*. They were also able to tell stories about their parents and grandparents, getting us back to the mid-1800's. These stories had all been passed on by word of mouth, but were now written up. It was interesting to read these, and to be able to confirm some of them from documents received.

The most important thing at this point is to get as many dates and places as accurately as possible.

Hopefully you will know by now the place in the Netherlands that your family came from. We are indeed fortunate as in The Netherlands very complete registers have been kept since 1812. A few of these were lost in the war. In addition, many other records are available prior to this date. It is possible to get copies of the *Akten* (registrations of birth, marriage and death), as well as census information from the "Ambtenaar van de Burgelijke Stand" of the municipality of your ancestry. If you write this official, he will reply with what there is available. Be sure to include $5.00 or $10.00 (use a U.S. bank or money-order). The information and copies he sends you can easily cost $50.00 or $100.00 or more, and you must pay this before any information is sent out.

The Centraal Bureau voor Genealogie in The Hague and various genealogical societies also have such information available. The CBG (Postbus 85618, 2508 CH 's Gravenhage) publishes a booklet *Searching for Your Ancestors in the Netherlands* (f 6.00 plus postage) and a *Genealogisch Repertorium.* This is an index to published material (articles and books) of a genealogical nature. Perhaps your family has been written up in one of the genealogical journals. Again, if you write them, include a money-order to cover the cost of the search and reply. It has been my experience that letters without money are ignored, and even when you send money, a reply may take several months.

Most of the records from before 1812 came from churches, lawyers, and the courts, and these have been stored at the state archives in The Hague. To trace families in these records, requires a visit to The Hague, or paying a researcher to do the searching.

Fortunately, it is possible to do this searching in Canada or the U.S.A., if you can read and decipher Dutch. The Genealogical Society of the Church of Jesus Christ of Latter Day Saints (Mormons) has microfilmed most of these old records. For a small fee you can borrow these microfilms at eight locations in Canada (4 in Alberta, 2 in B.C., and 2 in Ontario). At these branches microfilm readers are available. The Mormons have more than 56 million names from all over the world on a computer index. Copies of this index are available at each location on microfiche. You can look through the microfiches for your ancestors. Not all are listed, but the microfilms have many more names if you know the town. If your ancestors are listed, a film number is shown which indicates on what microfilm the information can be found. Also available at the genealogical libraries are index films which show what records are available for each town. In my case, more than 30 microfilms are available from my ancestral town, covering records from 1630 to 1815. Everything that is available in The Hague was covered. Without any trouble my brother and I were able to go back to around 1700.

What will you do with the information you collect? I hope that you will have it typed and put together with the copies of the documents and pictures in a book or loose-leaf binder. Bookbinding is relatively cheap, and at least one bookbinding company has advertised in Calvinist Contact. Send copies of the vital records (dates and names of birth, marriage and death) to your provincial genealogical society and to the Latter Day Saints, so that it will be available to other researchers. And then, of course, make sure that you pass a copy on to each of your children, impressing on them the need to keep the family record up to date.

If you want further information, please contact me at 425 Boyne Avenue, Listowel, Ontario N4W 3K5 and enclose a self-addressed, stamped envelope for a reply.

Tracing your family tree chart

Name
Date of birth — Town of birth
Date of death — Town of death
Son of (father's name) and (mother's maiden name)

Name of wife
Date of birth — Town of birth
Date of death — Town of death
Daughter of — and
Marriage date — at

Children

No.	First name[s]	Date of birth	Date of death	Date of marriage	Spouse's name
1.					
2.					
3. *					
4.					

* Indicate the ancestral line with an asterisk

Sources of information:

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Politics

The Guaranteed Annual Income:
What does it guarantee?

Ben Vandezande
Politics Editor

We, in the Reformed community, have limited experience with the poor, the unemployed, and the needy. Most of us have left behind our immigrant days when these were common experiences for all of us. Being without money, without a job, even being without a house has happened to many of us.

That should make us more than able to understand the situation of the poor and the needy in our society. In fact, one could rightly expect that a people that has experienced as much as we have, would be in the forefront of working with the poor. We would be the vanguard of those who would allow and create room for the poor to have opportunities like we had.

And yet we are not. I don't say that in judgment, but we have to ask: Why not? The fact that our paths do not cross with those of the poor very often makes it difficult to get a clear picture of who they are or what motivates them.

So we might assume that most of the poor are lazy people who don't really want to work. Or we might assume that most of them don't know how to manage their lives very well.

And so on. It is important to be clear on what we assume when we discuss a problem like a guaranteed annual income. For example, if you believe that most people who are poor are lazy then you would assume that those who get an annual income guaranteed *regardless of work done*, would loaf instead of work and laugh at you all the way to the bank.

Where the guaranteed annual income (G.A.I.N.) was tried, only about 10% left the work force or chose not to work. Of those that stopped working many were mothers of single-parent families or young people who went back to school because G.A.I.N. assured an income. Many of the poor want to work.

What is G.A.I.N.

A Guaranteed Annual Income plan would set minimum incomes for different family sizes. Both those who work and don't work are eligible for payments. Those who do not work would be paid an amount equal to the level set for their family size. Those who do work would receive a part of the payment due to a family of that size. That amount would decrease as a person's income rose due to his work.

At heart, the G.A.I.N. is an attempt to make a break with the present welfare system. The G.A.I.N. approach says income is a right and it takes away decisions as to who "deserves" welfare and who doesn't. It wants to eliminate absolute poverty but it also wants to give people the freedom to do work they would like to do i,e., more suited to talents, rather than just taking any old job for the sake of having an income.

It wants to encourage people to work. Under the present welfare system 75% of any money earned beyond $25.00 per week must be paid back. Under the present system people are encouraged not to work. G.A.I.N. would mean people would continue to receive at least a portion of the guaranteed income after you have started a full-time job.

The present welfare system is considered to be too complicated. There are so many levels of payments and benefits to cover for instance, drugs, housing, dental costs and income supplements that the G.A.I.N. would, in one payment, simply take care of all of them. Welfare certainly has done little to re-distribute income. The gap between rich and poor is widening. G.A.I.N. would at least put a minimum ("a floor") on all incomes.

In discussing the proposal with those who work with the poor, in welfare offices and employment centres, one theme comes through clearly. G.A.I.N. may not be perfect, but it is an awful lot better than the mess we have now. It would at least provide a much needed basic income for those in need and thereby cut through the enormous amount of red tape that now often confuses people.

How do we respond

May I suggest part of your response include a more detailed look at this whole area. That could include talking to some poor people, the welfare office, a group of fellow Christians. You might look into a report prepared by a St. Catharines group of the United Church entitled *Poverty: a study/action guide* ($3.50), The United Church of Canada, 85 St. Clair Avenue East, Toronto. M47 1M8.

We dealt with the report locally and found it extremely helpful. Only a part of it deals with G.A.I.N. Much of the rest of it deals with poverty, its causes and other solutions besides G.A.I.N. It would help many of us to get into the ABC's of the issue.

Perhaps it would help to mention a few responses to the G.A.I.N. proposal. I'll mention just four:

1. The key issue according to G.A.I.N. seems to be an absence of income. In many ways that problem is only too real for the poor. No matter which definition of poverty we use, few of us live on that kind of an income.

But our society placed a big stress on income and money, even more than anything else. We can be without a job, without a church, without a family, but we hate to see anyone without money. In popular opinion to be without money puts us at the bottom of life. That can be seen by the idea that to make it, to be somebody, is to have a lot of money. Then you are a big shot; what you say counts, no matter how incompetent you may be.

If one of the biggest evils is seen as "being without money" then is the G.A.I.N. not simply fulfilling that false standard?

By guaranteeing an income are we not saying to people that now they have at least the foundation of happiness?

2. I would suggest that it is worse to be without an opportunity for service and work than to be without an income. I am aware that many a fully-employed person who gets paid terrible wages needs justice done. He has work but the income does not do justice to his work.

But the G.A.I.N. sidesteps issues such as; wages that need to be paid by an employer, reducing of excess profits, and manipulating of powerless workers. We need to attack that injustice. I wonder whether the G.A.I.N. is fueling the fire of such injustice instead of putting them out.

Allow me to explain. We need changes in what we produce, how we produce, who profits, etc. Won't guaranteeing an income simply say, "Okay full steam ahead; keep producing what we are producing now and the ways we produce are fine: just make sure everyone has enough money to buy what we produce."

Doing nothing will not help the poor. But will cranking up our present way of working, profiting, producing selling, etc. help?

3. Should we separate work done and income received? In other words should I receive an income apart from a particular work done? Income is not a measure of work done but it is a recognition of work done. The money received is not a matter of deserving as much as you can get but of having "enough".

Those who refuse to work even though they are able, do not "deserve" an income. To guarantee them an income is to support that unwillingness.

Those who can't work must be of particular concern to us however. Our incomes, profits, etc., are only just when we have contributed to their needs according to our abilities. That applies to the young or the aged, whether they are temporarily ill or permanent invalids, whether they are among the unemployed in our country or in an under-developed country.

Money only measures our achievement in our work from a financial viewpoint and then often one-sidedly. We can't separate our work and our incomes because then we rob our work of even that meaning.

4. The G.A.I.N. would have an effect on the whole economy. At first it would certainly be inflationary because of the large amount of money that would be needed to make the payments. In the long run it could save money because it would eliminate a lot of complex bureaucracy and offices that are than not needed.

These four points don't begin to get at a lot of the issues raised by a G.A.I.N. Much more could be said. I cant't help but feel a lot of sympathy for many of the concerns people who propose G.A.I.N. have. They want to help the poor; they want to have temporary relief while we work on a larger change in the economy; they want to simplify the help extended to the needy; they want to enable people to work at jobs they can enjoy; they want to take away the indignity of collecting "welfare"; and they want to make all services available to everyone.

G.A.I.N. may appear to do the job but it does not really deliver answers on the more basic questions. In fact, it may only make matters worse.

Talent agency fills need for Christians

Hans Altena, director of Music A.D. Productions, has announced the formation of a new talent agency called MTD Talent Agency which will begin its operation on March 1, 1979. The new agency will broaden the earlier work of Music A.D. by expanding its roster to cover music artists, writers, actors and speakers. With an increasing demand from the public for Christians in the arts, Mr. Altena feels it is important to create an agency structure which will allow for a wide view of fine art and entertainment. Up till now, most of what is understood as Christian entertainment has come through the vehicle of music. It is also hoped that the MTD Talent Agency will provide the human resources so necessary within the youth community today.

Music A.D. Productions will focus its primary work on the productions of concerts and albums, plus it will provide album distribution and possibly a new recording label in the near future. For 1979 Music A.D. has been contracted to produce the Sunday Evening Series — Downtown events in Grand Rapids, MI, and also has been engaged by the SW Stadium of Oak Lawn, IL., to produce concerts for Reba Lady, Debbie Boone, BJ Thomas, Danniebelle and Johnny Cash. Previous albums produced by Music A.D. are Ed Drake's "Friend of Mine" and James Ward's "Mourning To Dancing."

Explaining MTD agency's philosophy Hans Altena says: "It's time we learn first to communicate the vitality of life amongst ourselves, and secondly, that we do that within the world in such a way that all participating will learn to cry, laugh and walk with a renewed heart! So, I don't see MTD catering just to kingdom folks, after all, we're all 'world and life' performers on God's stage."

The MTD Talent Agency artist list hasn't been released but they will likely include James Ward, Michael Kelly Blanchard, Simeon, Hans Altena, Verne Meyer, Andy De Jonge, Sharon Wilson and others.

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Het feit dat alle Canadezen niet gelijk zijn verschaft ons onze verscheidenheid. Het is een rijke verscheidenheid die elke Canadees de vrijheid geeft om anders te zijn ... maar gelijkwaardig. Een vrijheid om zijn eigen persoonlijkheid te genieten; om zijn eigen culturele achtergrond en waarden te bewaren en om die te delen met de anderen.

Multiculturalisme reflecteert deze Canadese werkelijkheid en beantwoordt daaraan. Uw Canadese Regering heeft een grote verscheidenheid van programma's door haar blijvend Multiculturalistisch beleid, waardoor een ieder van ons de gelegenheid wordt gegeven zichzelf te zijn en bij te dragen aan de groei en grote vitaliteit van Canada.

Uw Minister voor Multiculturalisme verzekert zich ervan dat multiculturele gedragslijnen uitgeoefend worden in alle Regeringsactiviteiten; en dat alle Canadezen, ongeacht hun culturele achtergrond, als gelijken worden beschouwd. Zijn Multicultureel Directoraat moedigt tevens de media aan ons culturele leven nauwkeurig weer te geven.

Door Multiculturalisme erkennen we dat niet alle Canadezen gelijk zijn, maar dat we het recht op gelijkheid moeten garanderen. Lang leve het Verschil!

Voor meer informatie, of om ons te laten weten hoe U hierover denkt, kunt U schrijven naar:

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L'honorable Norman Cafik
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22 februari 1546

Kunt u zich in de geest even verplaatsen naar Wittenberg? U weet wel de stad die beroemd geworden is door Luther. Vlak bij de Elsterpoort heeft Luther eens, zo'n vijf en twintig jaar voor de datum die boven dit artikel staat, verschillende boeken die door pausen geschreven waren en...dat was het voornaamste...de pauselijk bul waarmee Luther in de ban was gedaan, aan de vlammen prijsgegeven. Dat was het moment waarop Luther brak met de Roomse kerk. Er was moed voor nodig. Hij deed het in vertrouwen op God en in de Naam van de Heer Jezus.

Op 22 februari 1546 gaat Luther door die Elsterpoort, Wittenberg binnen. Om begraven te worden. Zijn vrouw, Kathe, stond met vier kinderen op de droevige stoet te wachten want het dode lichaam van Maarten Luther werd van Eisleben naar Wittenberg gebracht om daar begraven te worden. U begrijpt dat Kathe en haar vier kinderen niet de enigen waren die hun opwachting maakten. Bijna de gehele bevolking van Wittenberg was uitgelopen om ''haar'' Maarten Luther ter aarde te bestellen.

Ze vonden het wat tragisch voor Kathe en de kinderen, en ook voor henzelf dat Maarten Luther niet in Wittenberg, in zijn eigen huis, omringd door vrouw, kinderen en vrienden gestorven was, maar in Eisleben, de plaats waar hij geboren was.

In het najaar van 1545 kreeg Luther een verzoek om te helpen een oude vete tussen de graven van Mansfeld uit de weg te ruimen. Hij ging maar wat graag in op dat verzoek, want hij wilde alles wel doen om die broedertwist op te lossen. Verschillende malen reisde hij die herfst naar Eisleben om de vete te bespreken.

Zijn laatste reis maakte hij 23 januari 1546 want de graven waren nu zover dat de twist kon worden bijgelegd. Het zou ook echt zijn laatste reis worden.

Ik denk zo dat Kathe hem met zekere bezorgdheid midden in de winter naar Eisleben zag gaan. Hij was de oude niet meer. En het was bitter koud. Het was ook een barre reis. Drie dagen werden de reizigers opgehouden door het rijzende water van de Saale, en toen moesten ze nog tussen de ijsschotsen door de overkant zien te bereiken. Het was geen prettige vaart. Eisleben werd bereikt, en Luther voelde zich echt goed, beter dan hij in tijden geweest was. Hij dacht direct aan zijn vrouw en schreef Kathe een brief om haar gerust te stellen. Kort daarop schreef hij haar weer een brief. En ... op 14 februari schreef hij zijn laatste brief. Het ging heel best met de besprekingen. Ze zouden nog eenmaal bij elkaar komen en dan was de hele zaak opgelost! Hij schreef ook aan zijn vrouw dat hij in de St. Andreaskerk te Eisleben vier maal met genoegen had gepreekt. En hij hoopte spoedig thuis te zijn ... zo staat het letterlijk in zijn laatste brief.

Een paar dagen later kreeg hij hartkrampen. De dokter werd geroepen. Hij zag zijn benauwdheid doch kon er helaas niets aan doen. Ieder moest een afwachtende houding aannemen. Biographieen vertellen dat niemand aan de dood dacht, behalve Luther zelf.

Twee zonen, Martinus en Paulus, en een van zijn vrienden, Justus Jonas, bleven bij hem waken. Eerst leek het wel goed. Luther sliep rustig. Maar om een uur of een kreeg hij weer een hevige hartaanval. Die bij hem waakten hoorden hem hardop bidden. Hij citeerde een paar teksten in het latijn. Zijn vriend, Justus Jonas, vroeg hem nog: ''Eerwaarde vader, blijft ge volhardend vertrouwen op Christus en op de leer die ge hebt gepredikt?'' Duidelijk was het antwoord van Luther, die volmondig ja kon zeggen op deze indringende vraag. Ja, dat was zijn laatste woord.

Hij stierf op 18 februari 1546 's morgens om drie uur, niet in Wittenberg, in zijn eigen huis, verzorgd door zijn vrouw, te midden van al zijn kinderen, maar in Eisleben, de plaats waar hij geboren was, verzorgd door twee zonen en een vriend.

Zijn dode lichaam werd naar Wittenberg gebracht, daar werd hij opgewacht bij de Elsterpoort, door zijn vrouw, zijn vier kinderen, vrienden en bekenden, de bevolking van Wittenberg om begraven te worden ''als een vorst'' schrijft men.

Hij werd begraven in de kerk, vlakbij de preekstoel die hij zo vaak beklommen had om God's Woord te prediken, naast het graf van Frederik de Wijze, de keurvorst die het plan bedacht om Luther op de Wartburg te laten onderduiken. Hij werd begraven 22 februari 1546. Zijn dode lichaam werd toevertrouwd aan de schoot der aarde om dat hij zelf de hemel was binnengegaan.

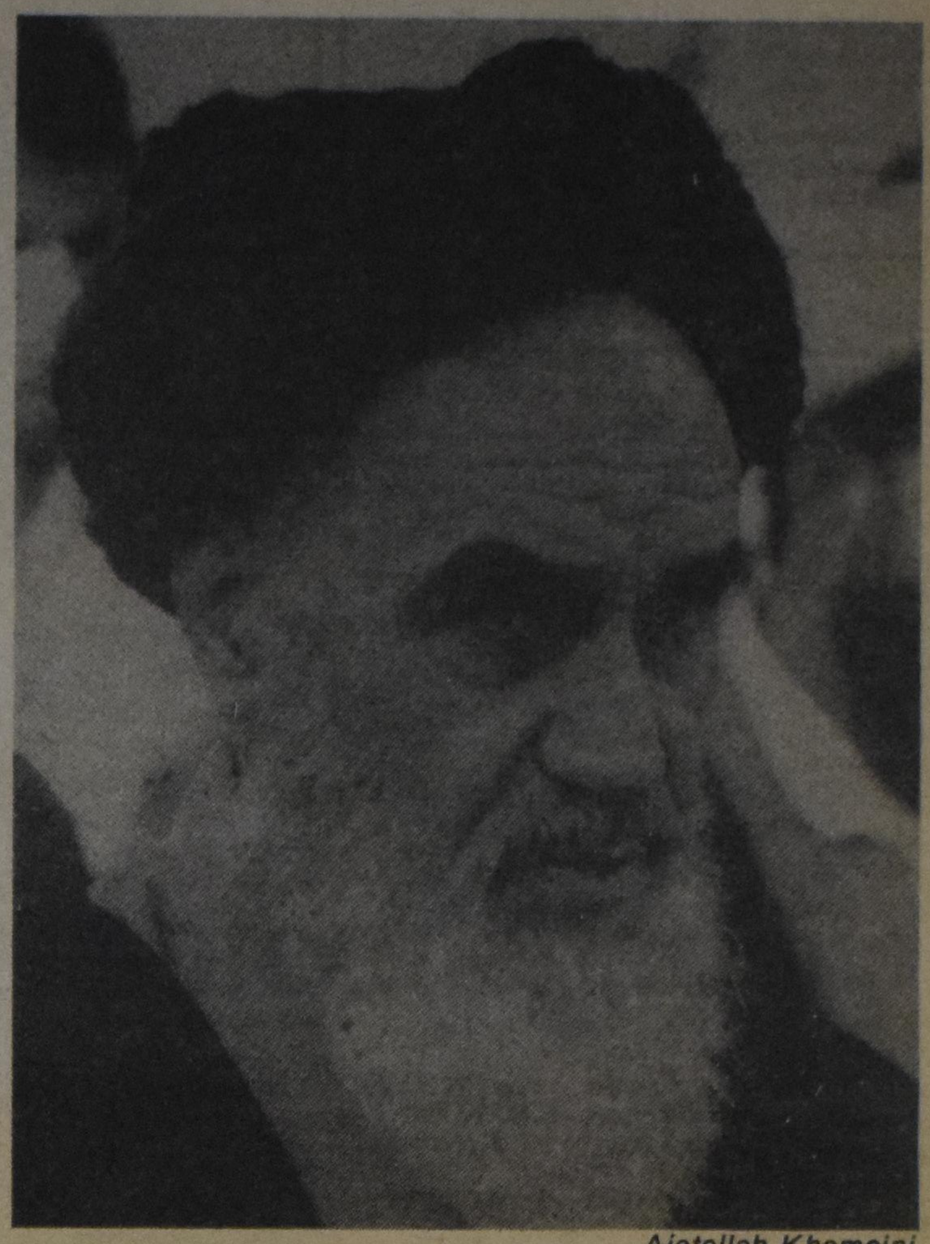
J. VanHarmelen

Achterhoede gevechten van de islam in onze moderne wereld?

Khomeini heeft geen ant

door dr. J. van der Linden, overgenomen uit het Centraal Weekblad van 3 februari.

Wie van dichtbij de ontstellende dingen van de dag volgde in het oude Perzie, het Iran van vandaag, moet wel tot de ontdekking zijn gekomen dat achter de opstand tegen de Sjah de drijvende kracht van de islam zit. Op de achtergrond doemde steeds weer op de dreigende figuur van de oude islamitische leider Khomeini, die vanuit Parijs, nota bene, steeds maar weer kans zag de massa's de straat op te dirigeren om met doodsverachting te protesteren tegen de Sjah en zijn bewind.
''Dood aan de Sjah'' was de roep van de felle demonstraties die het aftreden eisten van de Sjah. Wel eerder had Iran te maken gehad met verzet tegen de moderniserings-pogingen van de Sjah, maar nog nooit was het verzet zo fel, zo aanhoudend, zo fanatiek nu de massa's van de islam in opstand kwamen en de Sjah beschuldigden van verraad aan de traditionele islam.



Ajatollah Khomeini

Reveil van de Islam?

Die traditionele conservatieve islam voelt zich niet alleen in Iran bedreigd.

In meer landen waar deze wereldgodsdienst het leven beheerst, ontdekken we hetzelfde verzet en de reactie daarop. In Pakistan - de zending ondervindt daarvan de gevolgen - tracht de tegenwoordige regeringsleider de oude islamitische wetten weer in te scherpen. Iedereen wordt opgewekt om het dagelijks gebed niet te vergeten en de wekelijkse bijeenkomsten in de moskee niet na te laten.

In Egypte is het Sadat, zelf een overtuigd islamiet, die hoewel sterk modern denkend toch af en toe een buiging moet maken in de richting van de conservatieve islam. Meest sprekend voorbeeld is de man van Lybie, Gadaffi. Hij dwingt als geen ander z'n volk in het keurslijf van de traditionele islam en verder steunt hij in de wereld alle islamitische minoriteiten, die hun eigen karakter willen bewaren. Tenslotte is er in Amerika een sterk islamitische beweging onder de negers op gang gekomen. De bekende bokser wereldkampioen Mohammed Ali is een van de bekendste bekeerlingen.

Wijst dit alles op een opleving van het islamitisch bewustzijn, het is beslist niet een krachtige dynamische ontwikkeling van een wereldgodsdienst die de moderne tijd verstaat en antwoord tracht te geven op de vragen die deze tijd stelt. Wat wij zien is een godsdienst, die eeuwenlang grote delen van de wereld als een sterk saambindend element verenigde maar nu door de opkomst van de vloed der westerse moderne wereld zich bedreigd weet. De massa's voelen dit intuitief en reageren dienovereenkomstig. Zij willen trouw blijven aan het hen overgeleverde geloof der vaderen. Ze willen niet toegeven dat de islam gefaald heeft om haar aanhangers een nieuwe koers te wijzen in de wereld waar overal de bakens dienen te worden verzet. De islamiet herinnert zich nog de grote overwinningen van de islam in het verleden en de glorie van voorbijgegane rijken.

De moderne tijd roept ook de islam om in allerlei problemen nieuwe koers te wijzen. Anders dan in het christendom en het jodendom kent de islam geen onderscheid tussen het geestelijke en het wereldlijke. Het koninkrijk van Allah moet hier in deze wereld worden gesticht. Het zal moeten zijn een islamitische gemeenschap, een maatschappij, geheel beheerst door de in de Koran geopenbaarde wetten en daarop gebaseerde traditie. In de Koran zoekt u tevergeefs naar een woord als ''geef de keizer wat des keizers is en Gode wat Gods

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woord op de vragen van vandaag

is''. Des te feller reageert dan ook de islamitische wereld die in de moderne tijd een aanslag vreest op haar idee van Allah's koninkrijk en op de wetten van de oude islam.

Vergane glorie

In de islam leeft nog sterk de herinnering aan de glorie van de dagen toen ze in een stormloop meer dan de helft van de toenmaals bekende wereld veroverde. Ze doorstond de eerste zware aanvallen op haar gebied vanuit het westen, toen de kruistochten doodbloedden. De eerste grote tegenslag, een nederlaag leed de islam met de verovering van Bagdad in 1258 door de Mongolen, toen het bolwerk van hoge islamitische cultuur eraan ging. Een tweede bloeiperiode onstond tot in de 16e eeuw; de opgang van het ottomaanse rijk, de invloed van de Moguls in India en de schoonheid van de architectuur in het beroemde Isfahan in Perzie. Sindsdien overviel de ene crisis na de andere deze wereldgodsdienst.

Een niet-Moslim zou dit kunnen verklaren daaruit, dat de islam niet in staat is gebleken de bakens te verzetten zoals in Europa na de Renaissance. De islam heeft nog geen Renaissance doorgemaakt, ook geen echte reformatie. De islamiet schuift de schuld van deze crisis het Westen in de schoenen: de vijandschap, de arrogantie en de corruptie van het Westen zouden de geestelijke waarden van de islam hebben ondermijnd.

Gevolgen van koloniale tijd

Dat zou vooral het geval geweest zijn toen van Marokko in het westen door heel Noord-Afrika en het Midden-Oosten, Centraal Azie en India en het Indonesie in het oosten de landen van de islam zich moesten buigen voor het koloniaal bewind van de westerse mogendheden. Met de pas verworven vrijheid heeft de islam niet gebracht de opleving waarin de godsdienst antwoord zoekt op de vragen van de moderne tijd. Dit brengt in vele landen teleurstelling, te hoog gespannen verwachtingen komen niet uit. Vandaar de roep om de oude wetten, vandaar de ongelooflijke verering voor de oude conservatieve leiders als Khomeini, die maar al te gemakkelijk de massa's weet op te zwepen tot fanatieke demonstraties tegen de Sjah, de zondebok.

Maar het is alles en dat is de tragiek van Iran, alleen maar defensief. Er gaat geen regenererende kracht uit van deze felle islamitische opstand en Khomeini heeft geen antwoord, theologisch noch praktisch, op de vragen van de moderne tijd in de wereld van vandaag.

Foutief ingeschat

Amerika heeft de situatie in Iran niet onderkend; het stelde zich onvoorwaardelijk op achter de Sjah. Er hing voor Amerika en de vrije wereld ook heel wat aan de positie van deze moderne regent. Men zag de Sjah als de bewaker van de olieaanvoerwegen door de Perzische Golf. De meest moderne wapens werden hem ter beschikking gesteld. Als nu een ding duidelijk is geworden dan is het wel dit, dat ook de meest moderne wapens geen veiligheid bieden zonder een stabiele politieke en sociale omgeving. Zit hier een les in voor Zuid-Afrika? Amerika zal zijn positie moeten herzien, zeker in het licht van de gebeurtenissen in heel Centraal Azie bijv. in Afghanistan. Daar kwam het pro-sowjet marxistisch regiem aan het bewind en het tekende 'n vriendschapsverdrag met Moskou.

Tot nu toe durfde Rusland niet ingrijpen in Iran maar wie kent de strategie van het Kremlin? Alles hangt af van de verdere ontwikkeling in Iran en van de houding van de Sjah. De massa schreeuwt om vrijheid. Men heeft genoeg van de onderdrukking, van de staat van beleg en van bloed vergieten.

Het is te hopen dat het nieuwe burgerlijke bewind, en ik schrijf dit 15 januari 1979, een alternatief vindt voor de onbeperkte heerschappij van de Sjah en dat de heerser op de pauwentroon zelf het uur verstaan zal.

Intussen blijft boeien de vraag welke antwoorden de wereldgodsdiensten geven op de eisen van de moderne tijd.

Correktie:
Het woord *wetenkunde* boven het artikel van Dr. R. Kooistra op pagina 13, in het blad van 23 februari, was onjuist. Het had moeten zijn *wetenschap*.
Redaktie

Als consument in Ontario hebt u het recht een klacht in te dienen

Om problemen te vermijden moet u de regels weten voordat u de koop sluit.

De meeste klachten van consumenten kunnen gemakkelijk verholpen worden als koper en verkoper elkaars rechten en verantwoordelijkheden erkennen en hun gezonde verstand gebruiken.

HOE DIENT U EEN KLACHT IN?
Als u eenmaal besloten hebt een klacht in te dienen moet u de volgende regels in acht nemen:
• Leg uw klacht duidelijk en kalm uit aan de verkoper. Indien deze niet in staat is u te helpen kunt u met de manager gaan praten.
• Bent u nog niet tevreden? Stuur dan een aangetekende brief naar de betreffende persoon. Vermeld in de brief uw naam, adres, en telefoon nummer; de naam en het merk van het door u gekochte artikel, de datum van aankoop en de betaalde prijs, een omschrijving van uw klacht en uw pogingen deze op te lossen; copieen van de kwitanties, werkorders en alle andere documentatie en wat u van het bedrijf verwacht om het probleem op te lossen.
• Onderhandel. U zou de verkoper over kunnen halen uw aankoop in te ruilen of een andere regeling te treffen.
• De Business Practices Act beschermt u tegen verkeerde, misleidende of bedriegelijke afbeeldingen. Om een contract te verbreken moet u een aangetekende brief van de volgende inhoud sturen: ''I exercise my right of rescission under Section 4 of the Business Practices Act.'' Vertel de redenen voor het rekest.
• Bezoek het dichtstbijzijnde Consumer Services Bureau en het Better Business Bureau voor hulp bij het opstellen van uw klachtenbrief of annulering. Als u niet in staat bent het probleem op te lossen zullen zij namens u bemiddelen.

WAT MOET U DOEN VOORDAT U GAAT KOPEN?
Deze eenvoudige regels zullen veel problemen voorkomen:
• Winkel prijsbewust. Bekijk de prijzen, garanties, service overeenkomsten in diverse winkels.
• Ga de reputatie van een bepaalde zaak checken bij het Better Business Bureau.
• Vraag naar de gedragsregels van de zaak betreffende terugbetaling en ruiling. Misschien hebt u er geen recht op.
• Bedenk dat alle contracten bindend zijn. Als u van gedachten verandert betreffende een aankoop of ergens anders een betere prijs vindt, bent u toch nog gebonden door uw getekend contract.
• Bewaar uw kassabonnen, afgestempelde cheques, contracten, copieen van advertenties, rekeningen, en alle andere ter zake dienende informatie.
Voor verdere hulp, of een gratis exemplaar van het Information Bulletin ''Consumer Complaints'', kunt u schrijven naar:
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Ministry of Consumer & Commercial Relations,
555 Yonge Street, Toronto,
Ontario. M7A 2H6,
(416)-963-1111.

Ontario

Frank Drea,
Minister of Consumer & Commercial Relations

William Davis, Premier

Wie het in de kerk niet vindt, vindt het nergens

In de rubriek **Uit de pastorie** in **Zuidwijks Kerknieuws**, het wekelijks orgaan van de Gereformeerde Kerk van Rotterdam-Zuidwijk, maakt **ds J. Lems** enkele opmerkingen over de wijze waarop gemeenteleden met elkaar moeten omgaan.

"Ik besteed er al mijn tijd aan om met mensen te spreken. Praten met elkaar is het minste wat we kunnen doen. En wat zijn er in Zuidwijk een boel mensen, die nodig eens moeten praten!

Maar: ik weet niet waar u zit. Daarom zeg ik altijd (en ik heb het al duizend keer gezegd) pak de telefoon. Als u de dokter nodig hebt, belt u hem toch ook? Waarom dan de dominee niet? Wat moet ik nou in 's hemelsnaam nog meer doen om u daartoe te bewegen?

Ik weet best, dat de herder achter de schapen aan moet, maar je kunt niet achter duizend schapen tegelijk aan. En als u zelf een verdwaald schaapje bent, dat zoekt naar de weg terug, dan zou ik u daar heel graag bij helpen. Maar dan moet u eerst zeggen, wie u bent. Dat zal best moeilijk zijn, maar als u de moed hebt om het te erkennen, zult u merken, dat er inderdaad een weg terug is.

Van de grote herder staat geschreven, dat Hij zijn schapen bij name kent. En de schapen van hun kant kennen Hem ook: ze horen Hem en ze volgen, omdat ze zijn stem kennen! Dat is geweldig, als je zijn stem kent.

Ik ben in de afgelopen week opvallend veel mensen tegengekomen, die zeiden: het hangt in de kerk als los zand aan elkaar. De mensen zijn niet aardig, ze groeten niet. Ze zien je gewoon over het hoofd en je krijgt het gevoel, dat je er niet bij hoort. Het zou verschrikkelijk zijn, als dat waar was.

En tegen de vaste kerkmensen zeg ik dit: wees daar een beetje op bedacht. Kijk in ieder geval naar de mensen en wees een beetje vriendelijk. Vraag iemand op de koffie. Maak met iemand een praatje. Overal, waar het gezellig is komen de mensen graag terug. Daar zitten ze allemaal op te wachten: op een beetje warmte en hartelijkheid. Dat is het minste, wat ze van ons als christenen mogen vragen.

Als er ergens een veilig plekje is, een plaats om te rusten, om bij te komen en te herademen, dan is het in de kerk. Wie het daar niet vindt, vindt het nergens.

Citaatje

Het is vandaag ook zo belangrijk dat we samen als christenen onze moeiten met de christelijke levenshouding bespreken hetzij in kleine kring, op verenigingen en niet het minst bij ambtelijke bezoeken.

Gezinsvorming en schoolkeuze, vrije-tijdsbesteding en gebruik van de media (pers, radio en t.v.) zijn vandaag vragen die de bespreking meer dan waard zijn, willen we verantwoorde beslissingen nemen.

Ds. J.H. Velema
in De Wekker van 15 dec. 1978

Uit het verleden

"Er is plaats (In Canada) voor positieve Christenen. We hebben ze nodig vooral voor de opbouw van Gods koninkrijk. Velen dragen voor kerk en school ruim 10% van hun bruto inkomen bij. Wel een teken dat we bezig zijn aan de opbouw. Komt u helpen?"
Rev. J. van Harmelen in een toespraak voor de NCRV, Hilversum, 1958.

PERSOVERZICHT

Carl D. Tuyl

•Alhoewel er nog steeds geen datum is gezet voor de verkiezingen zijn onze politieke leiders toch maar vast op het spreekgestoelte geklommen. Broadbent maakte dreigende geluiden over de stijgende inflatie. Clark, die precies drie jaar geleden to leider van de P.C. werd gekozen, sprak in Montreal om toch vooral te laten weten dat hij niet anti-Quebec of anti-Frans is. Trudeau was in Toronto om daar zijn volgelingen op temperatuur te houden. Aan het eind van deze week gaat onze prime-minister koffie drinken bij Carter in New York om de wereldtoestand te bespreken.

•Het blijkt nu wel dat de direktie van Air Canada ons persoverzicht in C.C. leest. Nauwelijks hadden we op deze plaats aangedrongen op lagere binnenlandse tarieven of Air Canada kondigde een royale prijsverlaging aan. Nu is uw kans om familie aan de andere kant van ons land te bezoeken.

•Helaas is er ook slecht nieuws: de nationale schuld uitgestreken over de gehele bevolking bedraagt nu $2250,- en zal volgend jaar om deze tijd ongeveer $600 per persoon meer zijn.

•De vaak zo geestdriftig bezongen solidariteit onder de kommunistiese broeders kunt u wel met een schiplading zout nemen. In Viet Nam vermoorden ze elkaar bij de duizendtallen. Chinese troepen zijn tot diep in Viet Nam doorgedrongen. Alhoewel China aankonigde dat het een beperkte straf-expeditie was, gaan de vijandelijkheden nog steeds door ten tijde van dit schrijven. Rusland, de bondgenoot van Viet Nam, koncentreert dreigende militaire eenheden aan de Chinese grens. Een gevaarlijk konflikt in de wereld!

•De toestand in Iran is ook bepaald nog niet rustig. Khomeini's liefhebberij blijkt het bezighouden van vuurpeletons te zijn met voormalige generaals als slachtoffers. De prime-minister Medhi Bazargan, schijnbaar een meer gematigd en minder bloeddorstig mens, is daar niet al te enthousiast over en heeft zijn misnoegen kenbaar gemaakt. De kommunisten hebben zich nog lang niet aan het huidige regiem onderworpen en geven blijk van zelf het heft in handen te willen nemen. Teheran verwelkomde de Palestijnse leider Yasser Arafat nadat alle diplomatieke betrekkingen met Israel verbroken werden.

•Deze anti-israel wending in Iran heeft echter niet als resultaat dat Egypte de verwikkelingen in dat land met welgevallen beziet. Juist in verband met de ontwikkeling in Iran heeft Egypte zich tot Amerika gewend met het verzoek om moderne wapens onder andere pakweg 300 bommenwerpers. Egyptiese en Israeliese delegaties zijn intussen in Amerika gearriveerd met het doel om de vredesonderhandelingen te hervatten.

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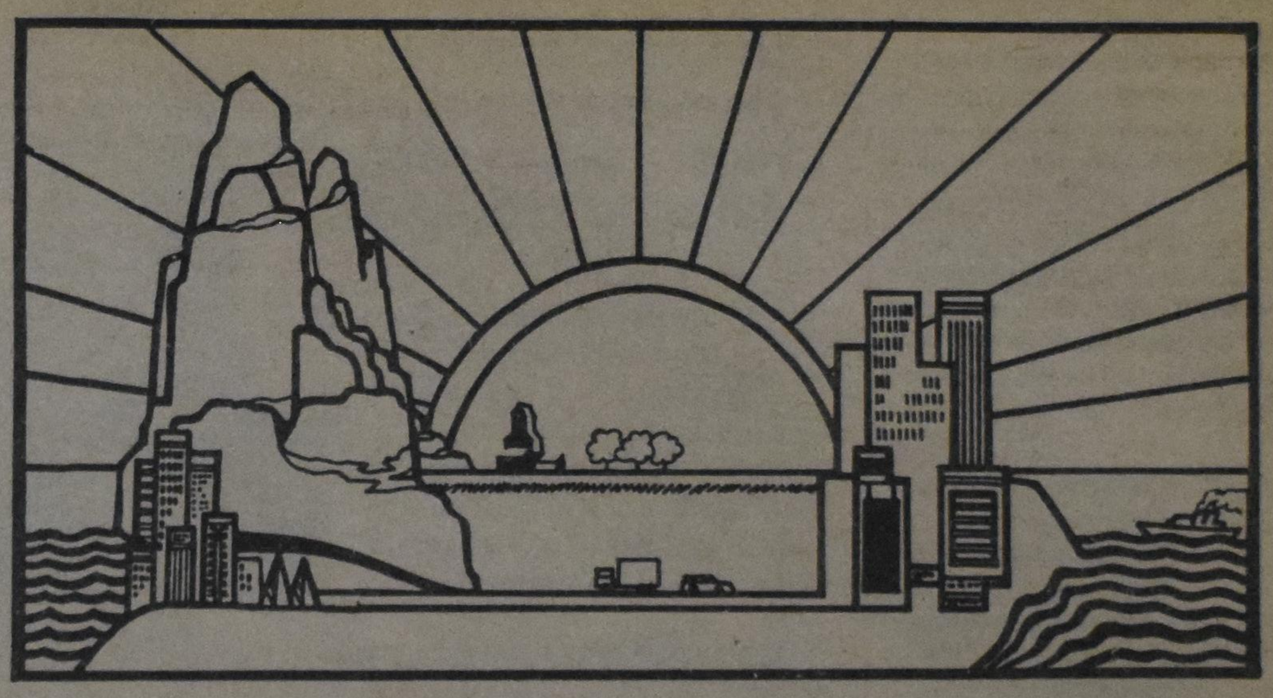

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Canada is uw land. Elke provincie, elke stad, elk dorp. De Atlantische Provincies in het Oosten, onze fascinerende Nationale Hoofdstad, de geweldige Rockies en daarachter het Westen.
Een land van magnifieke natuurlijke schoonheid; van eenvoud en simpele vriendelijkheid; met een reeks van vakantie genoegens dat geen ander land kan aanbieden
Leer dit jaar een ander gedeelte van uw Canada kennen. Vraag uw vrienden en familie uit 'the old country' over om uw genoegen en uw trots te delen.

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Births

DROPPERT: We, Leo and Beatrice Droppert (nee Wiersma) give praise and thanks to God, the Creator of Life, for the precious gift He has given us. On February 3, 1979, we were blessed with the birth of our ... t child, a healthy boy, whom we named JASON RYAN. Twentieth grandchild for Mr. and Mrs. I. Wiersma of Burlington and fourth grandchild for Mr. and Mrs. P. Droppert of St. Catharines, Ont.
8082 Lynhurst Dr. Niagara Falls, Ont. L2A A2A

EISSES: With praise and thankfulness to God the Giver of life, we announce the birth of our second child, a boy, DANIEL ALBERT, a little brother for Jason. Proud parents are Larry and Annamarie Eisses. Thirteenth grandchild for Mr. and Mrs. Albert Eisses, Stroud, Ont., fifth grandchild for Mr. and Mrs. Robert Van Dyk, Calgary, Alberta, fifth great grandchild for Mrs. Auke Van Dyk, Bradford, Ont.
R.R. #1 Thornton, Ont. L0L 2N0.

KIKKERT: Bert and Marg thank God for the safe arrival of their second child, JEFFREY ALAN, born February 14, 1979. A brother for Brian. Sixth grandchild for Mr. and Mrs. R. Kikkert and eighteenth for Mr. and Mrs. K. Veld.
R.R. #1, Grassie.

LUIMES: We, Albert and Carolyn thank the Lord for his precious gift to us, a first child, TIMOTHY MARCEL, born on February 10, 1979. A twelfth grandchild for Mr. and Mrs. Gerrit Luimes, Spencerville, Ont.; third grandchild for Mr. and Mrs. Leo Miedema, Jarvis, Ont.; twenty-seventh great-grandchild for Mrs. Antje Miedema, St. Catharines, Ont.; and fifth great grandchild for Mr. and Mrs. Cornelius Hogeterp of Caledonia, Ont.
R.R. #1, White Lake, Ontario K0A 3L0

PENNINGS: With grateful thanks to God, Bernie and Ina (nee Pennings), joyfully announce the safe arrival of our first child, a girl, BRENDA BURGINA, born February 1, 1979, 7 lbs., 7 oz. First grandchild for Mr. and Mrs. C. Pennings of Shedden, Ont. and third grandchild for Mr. and Mrs. J.W. Pennings of London, Ont.
R.R. #3, Iona, Ont. N0L 1P0

Anniversaries

Almen Crossroads
1954 March 12 1979
With joy and thanksgiving to our Lord we wish to congratulate our parents,

ANTHONY
and
JOHANNA ENSERINK
(nee Pelgrum)

on their 25th Wedding Anniversary. We thank God for the love and guidance He has given them and pray that we will continue to bless them in their lives together. With much love and respect, their children,
Ed & Alice Richard — Halifax, N.S.
Dannie & Janet (engaged)
Rowena
Billy — all at home

Anniversaries

1954 1979
Chatham March 12 Chatham
Psalm 136:1
"O give thanks to the Lord, for he is good, for his steadfast love endures forever."
With much thankfulness to God, we are glad to announce the 25th Wedding Anniversary of our Mom and Dad,

SIMON DREISE
and
BARENDINA DREISE
(nee Van Rooyen)

We pray that God will continue to bless them, as in the past, with many more years together.
Their thankful children,
John & Diana
Martha
Dick & Clara
Anita
Donald & Yvonne
Henry
Calvin
Andrew
Simon
Albert
We invite you to our open house, March 11, 1979 at 258 Indian Cr. Rd. East, Chatham, Ontario at 8:00 p.m.

1929 1979
On March 12, 1979 the Lord willing, we hope to celebrate with our dear parents and grandparents,

FRANK JOHN FLACH
and
TRENE FLACH
(nee Horlings)

the occasion of their 50th Wedding Anniversary. May God bless them for each other and for us in the years to come.
"Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass." Ps. 37:5
Rena & Richard Hyma
David & Donald Hyma
Catherine & Robert Jotautas (nee Hyma)
R.R. #2, Newmarket, Ont.

Dedemsvaart Hamilton
1944 1979
We wish to congratulate our parents and grandparents,

RALPH and SHIRLEY
FLUIT (nee Wiersma)

on the occassion of their 35th Wedding Anniversary on March 10. We pray that God will continue to bless them and keep them in His care.
Hilbert & Jeanette; Robbie, Sandy, Jeffrey, Ricky — Jerseyville, Ont.
Menno & Linda; Stephen, Shari — Ancaster, Ont.
Ralph & Erna; Elaine, Eric — Grimsby, Ont.
Andy & Rita; Chris, Greg — Grimsby, Ont.
Alice & Pete; Patricia, Kevin — Waterdown, Ont.
Charlie & Flory Brouwer — at home
130 Aldercrest, Hamilton, Ontario

1954 March 5 1979
With thankfulness to God and great joy we hope to celebrate with our parents,

AREND
and
ALICE JOOSTEN
(nee Pals)

their twenty-fifth Wedding Anniversary. We thank the Lord for guiding and leading them, and for the many blessings He has given to them. We pray for His continued care in the years to come.
Children:
John
Mary
Rolfe
Richard
Home address: 85 Main Street North, Newmarket, Ont.

Anniversaries

"Commit your life to the Lord; trust in Him, and He will act." Psalm 37:5
With joy and thankfulness to the Lord, we celebrated in our family circle with our parents and grandparents,

REV. H.W. KROEZE
and
MRS. R. KROEZE
(nee Eringa)

that they were united in marriage on February 15, 1934. We also commemorate that father was ordained to the ministry on March 7, 1934 in the "Nieuwe Zuiderkerk" of 's-Gravenhage-West and sent out to labor among the dispersed on the Netherlands Antilles (Curacao).
Diet and Job Roukema — Hamilton, Ont.
Bill and Greta Kroeze — Blyth, Ont.
Joke and Piet VanDerLeek — Ancaster, Ont.
Truus and Bonne DeHaan — Hamilton, Ont.
and 21 grandchildren.
765 West 5th St., Hamilton, Ont.

On February 28, 1979, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

ATE and ANNA KUIKEN
(nee Oostinga)

We pray that God will continue to keep them in His care. Thanks Mom and Dad, for what you are for us.
Their thankful children:
Charlie and Pat — Whitby
Barton and Deb — Oshawa
Pam and John
Debbie — Woodstock
427 Rideau Road, Woodstock, Ont.

On March 13, 1979, the Lord willing we hope to celebrate with our parents,

DERK HENDRIK NAVIS
and
DINA HENDRIKA NAVIS
(nee Van Haarlem)

their 60th Wedding Anniversary. May the Lord continue to bless them in the sunset of their lives.
Their children:
Mina & Luka Westert — Ruinerwold
Johanna & Albert Kuiper — Richmond
Grace & Herman Boschman — Edmonton
Christien & Dick Vander Zee — Edmonton
Sieny & Gerrie Grootkarzyn — Edmonton
Mieke & Dick de Waard — Epe
Lilly & Fred Broenink — Sherwood Park
Wim & Alice Navis — Sherwood Park
Henk & Elsie Navis — Neerlandia
With 30 grandchildren and 28 great- grandchildren.

Home address: R.R.1, Sherwood Park, Alberta T8A 3K1.

Maassluis 1939 Georgetown 1979
With gratitude to God our heavenly Father, we hope to celebrate, the Lord willing on April 6, 1979 the 40th Wedding Anniversary of our parents and grandparents,

GERRIT VAN DER BYL
and
WILHELMINA VAN DER BYL
(nee Noordermeer)

Their wedding text was Psalm 23, "The Lord is my Shepherd, I shall not want."
It is our prayer that God will keep Mom and Dad in His care and spare them for each other for many more years.
Arie & Nel De Bruyn — Calgary, Alta.
Mike & Ada Van Halen — Bramalea, Ont.
Willie Hettinga — Brampton, Ont.
Gerrie & Clary Vander Byl — Georgetown, Ont.
Art & Margo Hoekstra — Guelph, Ont.
Home address: 21 Raylawn Cres., Apt. 41, Georgetown, Ont. L7G 4M6.

Anniversaries

With joy and thankfulness to the Lord, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

HARRY OKKEMA SR.
and
HELEN OKKEMA
(nee Vander Honing)

May the Lord bless you and keep you, and grant you many years to come.
Arthur & Nelly Okkema — Dundas
Tina & John DeVries — London
John Okkema — Dresden
Jeanette & Niel Schenk — Wallaceburg
Ann & Jake VanderLeeuw — London
Harry Jr. & Tina Okkema — Wallaceburg
M. Gordon & Frances Okkema — Chatham
Henry Okkema — Dresden
and 26 grandchildren and 7 great-grandchildren.
Open house on Saturday, March 17, at the United Church Hall, St. George St., Dresden, Ont., from 2 to 4:30 o'clock. No gifts; best wishes only.
Home address: 312 West St., Dresden, Ont.

1954 March 12 1979
"Rejoice in the Lord always; Again I will say rejoice." Philippians 4:4
With joy we celebrate, with our parents,

HENRY
and
CONNIE VAN ROOYEN
(nee Kloostra)

their 25th Wedding Anniversary. We thank God for the love and guidance He has given them and pray that He will continue to bless them in their lives together.
With much love and respect, their children:
Ellen and Jim Eisses; Rebbecca, Aaron & Matthew — Truro, Nova Scotia
Martha & John Kralt; Jeremy — Grimsby, Ontario
Henrietta & Dan Flikweert; Rachel — Brantford, Ontario
Elizabeth
Joanne
Dirk
Ralph — at home
Open house will be held on March 13th at their residence from 7 p.m. till 9 p.m. Everyone welcome.
R.R. #1, Beamsville, Ontario L0R 1B0.

1934 1979
Den Helder, Burnaby
Holland Canada
With thankfulness to our Lord, we hope to celebrate with our dear parents and grandparents,

HERBERT VISSERS
and
JENNY VISSERS
(nee Bieze)

on the occasion of their 45th Wedding Anniversary on March 29, 1979. We as children and grandchildren are grateful to God for the blessings of love he has given us through them. We pray that they may have many more years together.
With love:
Bert & Nelly Vissers — Richmond, B.C.
Ita & Jack Pierik — Montreal, Quebec
Henk & Gertie Vissers — Sidney Vancouver Island
Leda & Nick Reedeker — Sidney, Vancouver Island
and 14 grandchildren.
Address: H. Vissers, 205-5852 Patterson Rd., Burnaby, B.C. Canada V5H 2M8.

Calvinist Contact
Classified Section:
The community bulletin board of family news.

Anniversaries

Gramsbergen Londesboro
1954 1979
Op 11 maart a.s. is het 25 jaar geleden dat wij

HERM en WILLEMINA
REININK
(nee Lennips)

in het huwelijk zijn verbonden. Wij zijn dankbaan dat God ons deze jaren geleid heeft en hopen dat Hij ons nog lang voor elkaar en de kinderen mag sparen.
Henk
Johanna en Herman Ramaker; Willena en Andrea
John
Gieny en Esau
Reah
George
Open house, Vrijdag, 9 maart, 8:00 p.m., The White Carnation, Holmesville.
Home address: Box 317, Londesboro.

1949 Jarvis 1979
Ephesians 5:32
On March 13, 1979, the Lord willing, we hope to celebrate the 30th Wedding Anniversary of our parents,

RUDOLF and JEAN STEGENGA
(nee Folkertsma)

It is our prayer that the Lord will continue to bless you for many more years. Happy Anniversary, Dad and Mom, from your grateful children and grandchildren:
John & Annette Stegenga; Karen — Jarvis
Jeanette & Ben Hogeterp; Bradley — Simcoe
Frank — Sardis, B.C.
Judy & Ray Schonewille — Hamilton
Theresa & Barry (engaged) — at home
Bernice — at home
Open house on Tuesday, March 13, 1979 from 7:00-10:00 p.m. in the Fellowship Hall of the Jarvis Christian Reformed Church. Best wishes only, please.
Home address: R.R. #3, Jarvis, Ont. N0A 1J0.

Obituaries

Op de dag des Heren werd plotseling uit ons midden weggenomen mijn innig geliefde man en onze zorgzame vader, schoonvader en grootvader,

LEENDERT VAN HARTEN

op de leeftijd van 76 jaar. Drie en vijftig jaren mochten wij een gezegend huwelijksleven van de Here ontvangen. Onze enige troost is dat mijn lieve man en onze lieve vader nu bij Jezus is. Psalm 27:7 berijmd.
Mrs. G. Van Harten-De Groot
kinderen:
Henk & Audrey Van Harten — Brantford, Ont.
Roel & Helen Van Harten — Sunderland, Ont.
Jan & Annie Glas — Oakville, Ont.
Jan & Joke Bakker — Brantford, Ont.
Krien & Nellie Vos — Aurora, Ont.
Henny Van Harten — Burnaby, B.C.
John & Margo VanderLaan — Oakville, Ont.
Martha Van Harten & Joerg Gorgas — Whitby, Ont.
Menno & Jackie Van Harten — Guelph, Ont.
Hans & Greetje Bontkes — Richmond, B.C.
Leonard & Lorraine Van Harten — Guelph, Ont.
en hun 39 kleinkinderen waarvan drie al bij Jezus zijn.
Als kinderen danken wij God voor de ouders die Hij ons heeft gegeven.
De rouwdienst werd geleid door Ds. D. Los en Ds. J.R. Poelman in the 1st Christian Reformed Church te Brantford, Ontario op Vrijdag 16 Februari, 1979.

Classified Advertising

Obituaries

Op 11 februari, 1979, nam de Here plotseling tot zich ons getrouw medelid

BR. VAN HARTEN

Psalm 116 (berijmd). God heb ik lief want die getrouwe Heer.
Mannenvereniging Christian Reformed Church, Brantford, Ont.

On February 7, 1979, with thankfulness the Lord took unto Himself after a lengthy illness His child, our beloved husband, father and grandfather,

DIRK VIS

at the age of almost 62 years. "Remember not the sins of my youth, nor my transgressions: according to Thy mercy, remember Thou me for Thy goodness' sake, O Lord." Ps. 25:7.
Survived by his wife, Tjitsche Vis-Elgersma and children:
Kathy & Jake Boer
Allan & Joan Vis
Teeny & John Tempelman
Amy Vis
Audrey & Okko Jonker
Jim & Linda Vis
Alice Vis
Andy & Alice Vis
Anne & Wayne Caruso
Theresa Vis
Audrey & Joey Kompon
Steve Vis
Rick Vis
Janet Vis
Sister & brother-in-law:
Mr. & Mrs. Frank Dykstra — New Haven, Vermont
Funeral services were held February 9, 1979, with Rev. J. Nutma officiating.
939 Broadway Ave., Thunder Bay, Ont. P7E 2Y4.

On February 7, 1979, the Lord took home our dear brother and uncle,

DIRK VIS

at the age of almost 62. Beloved husband of Tjitsche Vis-Elgersma. May the Lord in His great mercy comfort and strengthen her and her children. Hymn 447:4,5.
Ann Dykstra-Vis
Frank Dykstra
Andy & Wieka
Clara & Dirk
Fetje & Cindy
Tom
Emily
New Haven, Vermont, U.S.A.

On Sunday, February 18, 1979, the Lord, in His infinite wisdom, called home my dear husband and the children's loving dad,

MINNE WYBENGA

at the age of 46 years.
We will miss him very much,
His wife:
Diane
Children:
Fred
Joanne
Cathy
Edna
R.R. #1 Newtonville, Ont.

The Lord at His appointed time, February 18, 1979, took unto Himself,

MINNE WYBENGA

Dear son of:Sietse Wybenga — Damwoude
Trijntje Wybenga — Bosgraaf (deceased)
Beloved brother, brother-in-law, and uncle of:
Johanna & Ben Snikkers — Hengelo
Wieger & Hennie Wybenga — Kollumerpomp
John & Helen Wybenga — Russell
Paulus & Tetje Wybenga — Ee (by Dokkum)
Jan & Hannie Wybenga — Harlingen
Renske & Henk De Vries — Doetichem
Sietske Douwes — Zoetermeer
Trijntje & Jan Ten Hoeve — Katlijk
Sid & Dorothy Wybenga — Newtonville
Rense & Tine Wybenga — Ee (by Dokkum)
and
Nieces and Nephews

Obituaries

In vrede ontslapen, vertrouwend op haar Heer en Heiland, mijn innig geliefde vrouw, onze lieve zorgzame moeder, groot en overgroot moeder,

CORNELIA DE HAAN-Mink

(Na een gelukkige echtvereniging van bijna 53 jaar).
Op de gezegende leeftijd van 83 jaar.
De Heer is mij tot hulp en sterkte. Ps. 118: 7 (Ber.)
12 februari, 1979
Asserstraat 32, 9411 LM Beilen.
A. de Haan — Beilen
A. Veldboom-de Haan & J. Veld-Boom — Lettelbert
H. Boekee-de Haan & J. Boekee — Orono
K.J. de Haan & G. de Haan-Stevens — Drijber
F. de Haan & J. de Haan-Mulder — Ancaster, Ont.
M. Vogelzang-de Haan & G. Vogelzang — Slagharen
J. de Haan & C. de Haan-Treffers — Hamilton, Ont.
L. Hunse-de Haan & H. Hunse — Beilen
A. Maat-de Haan & L.R. Maat — Beilen
klein en achterkleinkinderen.
De begrafenis heeft plaats gevonden 16 februari, 1979, vanuit de Geref. Kerk te Beilen.

It pleased our heavenly Father to take unto Himself our dear aunt,

RENSKE ODOLPHY
(nee Huizinga)

at the age of 63 years. Beloved wife of Eise Odolphy.
"O love of God, our shield and stay, through all the perils of our way; Eternal love, in Thee we rest, forever safe, forever blest." Hymn 329:6
Stuart & Tina Wildschut
Jack & Jeanette Wildschut
Arnie & Betty Wildschut
Louis Wildschut
Henry Wildschut & Annette Van Klaveren
Joanne Wildschut
Sarnia, 11 February, 1979.

On February 17, 1979, it pleased the Lord to take home our longtime friend,

TED VANDER ZON

at the age of 72 years. May the Lord comford Tillie and her family in their sorrow.
"For as in Adam all die even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming." I Corinthians 15:22,23.
His friends:
John and Nell Feenstra and family — R.R. 1 Acton, Ont.

Personal

43-year-old lady with good sense of humor, is interested in meeting a sincere, honest gentleman who enjoys boating, travelling, music and reading. I honestly would like to meet somebody who really enjoys the simple things in life, is warm and affectionate. Please send replies with photo if possible to Box # 4377, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Real Estate

$159,000 — BEEF FARM

North of Belleville, Ontario — 100 acres. Three barns in excellent condition. Spring fed creek and ponds. The 7 bedroom double brick home is in above average condition with a large sunporch and a beautiful entrance. Sugar bush included. Fertile soil, plus many extras.

Sam Gentile Real Estate Broker
P.O. Box 1520, Picton, Ontario
Call Janice Zandstra at:
613-476-6677 or 613-399-2499

Real Estate

Huron County Farms

395 acres, 2 homes and barns with pit silo. Capacity for 400 beef cattle. Highway No. 86 location in Lucknow area. Asking $338,000. Additional land available to 558 acres. Spring possession.

150 acre farm with 85 workable. 7 room frame home, 2 year old farrowing barn 50' X 100'. Barn for beef cattle, steel granaries and implement shed. Asking $130,000.

816 acre property, approx. 600 workable, level to rolling Harriston loam productive soil. 4 bedroom brick home with every convenience, large beef set-up, feeding capacity of 500 head, bunker silo.

86 acres with 4 bedroom field stone home and barn. Asking $74,000.

Should you be looking for a farm in the area of a Christian Reformed Church and School, contact Warren Zinn, 519-529-7350; representative of:

WILFRED McINTEE & CO. LIMITED REALTOR

Farms for Sale

Sow and hog operation, 2 barns 120 X 36 (1 new). Liquid manure pit, feed factory, 2 graneries (15,000 bushels). 2 livestock ponds by government regulation. Good 3 bedroom home and all sows (80) and piglets under 6 weeks included. Priced to sell. For more information call:

Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611

MODERN DAIRY OPERATION

100 acres choice well-drained Oxford County land. Good barn, covered with coloured steel, set-up with Sta-Rite pipeline milking system for 48 cows. Registered free listed herd. One 24' X 60' sealed silo and one 12' X 45' concrete silo. 5 bedroom brick home up-dated and in immaculate condition. This farm can be purchased with all livestock, milk quota and equipment in part and parcel.
For more information call:
Judy Ransome
519-467-5396

* * *

A BEEF OPERATION

New loafing barns, housing up to 300 head. 24' X 90' silo with Patz unloader going to auger feed system under cover. 100 acres with 70 acres well drained production land, balance is river flat pasture. One year old 48' X 64' drive shed and 24' X 48' seated work shop.
All buildings covered with coloured steel. 3 bedroom home in good condition with large farmstyle kitchen and fire place in livingroom.
For more information call:
Jack Miners
519-485-4425

CENTURY 21
SEBOK REALTY LTD.
Member Broker
Woodstock
519-539-5646

WANTED: Dairy farm, 25 acres or more, including quota's, cows, feed, milking equipment, etc. Should have a large house. Reasonable distance from church and school. Will also trade for a 100 acre farm with excellent buildings in beautiful surroundings. Send letters of inquiries to: Box # 4378, Calvinist Contact, 99 Niagara Street, St. Catharines, Ontario, L2R 4L3.

Private Sale, St. Catharines

3 bedroom, sidesplit, 3 years old, in quiet circle. Finished rec room, with floor to ceiling fireplace. Extra 3-piece bathroom, finished patio, fully landscaped. Walking distance to Christian school and church. Mid 50's. Call: 937-6046.

Real Estate

Farms For Sale

Farrow to finish — 85 sows — new farrowing barn plus barns to finish 500 hogs at one time. 100 acres good land, 40 acres planted to fall wheat. 3 bedroom brick ranch home, full basement, double garage. Situated 8 miles from Chr. Ref. Church and schools at Jarvis. Priced reasonably with good financing of $128,000 F.C.C. mortgage.

* * *

21,000 basic quota cage layers. Barns in excellent condition — 1 full stairstep and 1 modified stairstep. Covered liquid manure pit. Very good 4 bedroom home. 9 acres of land. Situated in Niagara Peninsula, close to all churches and schools.
For more information call:
Keith Miller, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4077 [evenings]

LONDON, ONTARIO

The beautiful "Forest" City!
Buy or sell with confidence through our professional and personalized service!
For fast action, plus satisfaction, contact:

RON SCHELHAAS
M.L.S. Realtor
15 Cree Place, London
Ontario N5V 2V5

Tel. [519] 455-7558

Help Wanted

The Education Department of the Christian Reformed Church is seeking an:

Art Editor

who will be responsible for planning, design, illustration and supervision of artwork in church education material (preschool through adult levels).

Desirable qualifications:
Liberal arts degree
Graphic arts experience
Ability to supervise
Commitment to printing excellence
Mature Christian commitment

Applicants send resume to:

A. James Heynen, Director
Education Department — CRC
2850 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49560

Working Herd Manager

wanted by April 1 or earlier, for 40 classified R.O.P. tested Holsteins. Must be experienced and able to accept responsibilities. Attractive 4 bedroom home in S.W. Ontario. References required. Please write to Box #4375 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

WANTED: Student help for summer months on Dairy farm. Some experience preferred. Write to W. deHaan, Box 72, Richmond, Ont. K0A 2Z0.

Help Wanted

CRWRC needs a
World Hunger Program Co-ordinator
This person will be responsible for planning, organizing, and implementing an educational program about world hunger needs.
- Must be willing to live in Grand Rapids
- Must be available immediately
- M.A. in economics, social sciences, or education preferred
- A.B. with appropriate experience considered

Call (616) 241-1691, ext. 193 or write:
Christian Reformed World Relief Committee
2850 Kalamazoo Avenue S.E.
Grand Rapids, MI 49560
Deadline for applications is March 16, 1979.

Wanted: a student for summer on dairy farm. Experience preferred. Brantford (Ont.) area. Please write to Box #4367, Calvinist Contact, 99 Niagara St., St. Catharines, Ont.

Domestic Help

A mature, live-in **Mother's Helper** for newborn and 4 year old. Private quarters, coloured T.V. and bathroom. Phone 881-0812 evenings.

Starting September 1, 1979, a live-in **Housekeeper** for professional couple with lively one year old baby girl is needed in the Kitchener-Waterloo area. Close to C.R.C. Please state experience and references. Salary and hours negotiable. Reply to Box # 4379, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

job MARKET

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Quelph, Ont. N1G 1C7.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

The Board of Publications of the Christian Reformed Church, in session February 13-15, 1979, adopted a new staff position,

Executive Director

This is intended to be a fulltime staff position. The Executive Director will be responsible for the total ministry supervised by the Board of Publications (Business, Education, and Periodicals). Nominations will be submitted to the 1979 Synod.
Consistory nominations, and resumes of interested persons, should be received before March 31, 1979, by the Board president:

Dr. Sid Dykstra
Board of Publications — CRC
2850 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49560

Classified Advertising

Employ Wanted

Young man, 20 years old, single, experienced in farming, would like to work for a farmer and live in a Christian home in Alta., B.C., or Saskatchewan. Please write to Box 4371, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian girl, 17 years old, is seeking summer employment for the months of July and August. Willing to work at almost anything. Please reply to Box # 4376, Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3.

Cottages

Sandy Bay Camp
Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
Don and Irene Crann
[new owners]

Business

INCOME TAX - BOOKKEEPING ACCOUNTING
Complete service for above available for individuals and any type of business. Reasonable rates. Call: Jerry Bulthuis, 150 Lynbrook Dr., Hamilton, Ont. 416-389-2012.

Misc.

In need of approximately 60 choir gowns. State colour and price.
Can. Ref. Church Choir
c/o Mrs. N. VanOene
9870-123 St.
Surrey, B.C.
V3V 4P1
or phone 584-1941

SPEAKERS
Program ideas and speakers available for church societies, school groups, Young Peoples meetings, congregational meetings. For a variety of interesting possibilities contact
AACS,
229 College St., Toronto,
Ont. M5T 1R4
[416] 979-2331.

Teachers Needed

Belleville: Belleville Christian School needs one teacher for K-1 and one teacher for 4-5. Experienced teachers and those willing to help develop an integrated curriculum are preferred. Send applications to: Hank Schaly, Principal, R.R. #5, Belleville, Ont. K8N 4Z5.

Brantford: Brantford Christian School invites applications for a **teaching principal.** We will also have an opening for grades 1 and 2 (combined) and a possible opening for grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 34E. Phone: 519-752-0433 (School).

Burlington: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7. Telephone: (416) 634-3052. We are seeking applicants at this time for a teaching position in the intermediate grades 7 and 8. Please write or phone the principal, Mr. M. Elzinga, for an application form.

Chatham: Chatham District Secondary School invites applications for possible positions in the following areas: **Bible, English** and **Mathematics.** Applicants are invited to write or phone: Mr. Henry Kooy, Principal, 90 Park Ave.E., Chatham, Ont. N7M 3V4. Phone: 519-352-4591 (school).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Drayton: Calvin Christian School, Drayton, is in need of a **teaching principal,** for the 1979-1980 School Year and a **part-time teacher** for 3 days a week, starting **immediately.** Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R. #1, Moorefield, Ont. N0G 2K0 or phone: 519-638-3021.

Dundas: Calvin Christian School in Dundas invites applications for a special education remedial teacher as well as for 2 possible teaching positions in the Junior and Intermediate levels. Please send inquiries and/or applications to:
Mr. Gary Glasbergen, principal
Calvin Christian School,
R.R. 2, Dundas, Ont. L9H 5E2
Phone: (416) 627-1411 (school) or
(416) 689-6259 (home).

Dunnville: The Parental Christian School of Dunnville, Ontario, requires for September, 1979, the following: a teacher for Grade 1-2 and a teacher for Grade 5-6. Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 School; (416) 774-7349 Home.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:
W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a possible vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R. 4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Kingston: Why not teach in lovely Kingston? For the 1979-1980 school year, we need teachers for all levels. Please contact: Mr. William R. Rang, principal, Kingston Christian School, Wright Cres., Kingston, Ont. K7L 4T9. Phone 1-613-546-4872 (school).

Lindsay: Heritage Christian School (K-9), Lindsay, Ontario. Expanding Transdenominational Day School is accepting applications for qualified teaching staff in all grade areas. Applications, including resume, should be forwarded to Heritage Christian School, Attention Education Committee, 130 Colborne St. W., Lindsay, Ontario. K9V 3T5.

London: The London Parental Christian School invites applications for 2 anticipated vacancies for the 1979-1980 school year; grades 5/6 and grades 7/8. Please send applications including resume and statement of your Christian philosophy of education to: Rick Klooster, principal, 202 Clarke Rd., London, Ont. N5W 5E4. Phone (519) 455-0360.

London: You are invited to submit your applications for an opening in **English** and **possible other subject** areas. Applications should include qualifications, academic transcript and references. Send to: W. Drost, principal, London District Secondary School, 24 Breaside Ave., London, Ont. N5W 1V3.

Teachers Needed

Orangeville: Interdenominational Christian School is offering 2 teacher positions. **Experience necessary.** A teaching principal and a teacher. We are a new school, planning to open in September, 1979. The challenges are great and the location is attractive. If interested please phone Mrs. Shirley Bartlett (519) 941-7378 or write 28 Forest Park Rd., Orangeville, Ont. L9W 1A3.

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Ottawa: Applications are invited for possible openings in our **primary** and **junior grades** as well as in our **special education** and **French** programs. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone: (613) 722-5836 - school; (613) 729-3526 - home.

Ottawa: The Committee for Christian learning, a non-denominational Christian High School, stressing personal development and small classes, seeks teachers in: **Mathematics, Science, Social Studies, Physical Education** and **Industrial Arts.** Please send inquiries and applications to: 307 Richmond Rd., Ottawa, Ont. K1Z 6X3. Attention: Mrs. Cathy Clemens.

Teachers Needed

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Dunnville Parental Christian School

requires for September, 1979 a

Teaching-Principal

Please send all inquiries and/or applications to: Mr. Abraham Hoff, Principal, Dunnville Parental Christian School, R.R. #1, Robinson Road, Dunnville, Ontario, N1A 2W1. Phone: (416) 774-5142 — School; (416) 774-7349 — Home.

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, Bowmanville, Ont.

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time** teacher **mornings only,** to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

On issuing contracts and appointing new teachers

- from the OACS -

The CSI policy states: "Teachers in training and unemployed teachers will not be offered positions prior to April 1." That policy includes both **contracts** and verbal or written **offers** and **promises.** A week to 10 days should be enough time for a teacher to sign and return.

February 1	Present principal with contract to be returned by February 15.
February 15	Begin interviews with-in-service teachers.
March 1	Present all in-service teachers who are being appointed or re-appointed with contracts to be returned by March 15.
March 15	Begin interview with teachers in training and unemployed teachers.
April 1	Offer contracts to teachers in training and unemployed teachers.

St. Catharines Christian Schools

The school society operates two schools with a complete program for 700 students in K - 12 and has 40 full and part-time teachers involved in giving quality education and developing Christian curriculum. St. Catharines offers many opportunities for Christian action and service in church and community. Other benefits include good starting salaries, full benefits, and affordable housing.

Calvin Memorial Christian School

Applicants are invited for the following positions:

***Primary Teacher**
***Junior Teacher**
***Intermediate Teacher**
***Music Teacher**

Please send letters to: Mr. John Stronks, principal, 300 Scott Street, St. Catharines, Ontario L2N 1J3.

Beacon Christian High School

Experienced teachers and qualified graduates are invited to apply for possible positions in the following areas:

French, English, Mathematics, History or History/Bible, Music, Typing/ Consumer Education

Applicants are invited to write or phone to: John Vriend, principal, 2 O'Malley Drive, St. Catharines, Ontario L2N 6N7 Phone (416) 937-7411.

Classified Advertising

Teachers Needed

Strathroy: Calvin Christian School invites applicants for the following possible teaching positions:
Primary level, Remedial teacher
Kindergarten teacher/half time
Please send all correspondence to: A. VanderLaan, Principal, John Calvin Chr. School, 48 York St., Strathroy, Ont. N7T 2E5. Tel: (519) 245-1402 (Home) or 245-1934 (School).

St. Thomas: Ebenezer Christian School, St. Thomas, requires one combination Grade 6-7 teacher and there will also be a possible vacancy in the combination grades 2 and 3, beginning in Sept. 1979. Enquiries or complete resumes to be sent to: John Pouli, 77 Fairview Ave., St. Thomas, Ontario or call: 633-0690 or 631-8879 (home).

Toronto, Ontario: Immanuel Christian School needs a teacher for grades 4, 5, 6 for 1979-80. Integrated curriculum, informal classroom. Experience necessary. Part-time help also needed for French, music, drama, physical education. Contact John Kamerman, 65 Kentish Cres., Agincourt, Ont. M1S 2Z3. 416-293-2938.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) and a teacher for the primary grades fo the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Wellandport: The Wellandport Christian School invites applications for possible openings in the Junior and Intermediate divisions for 1979-1980. Forward requests for applications to: William Thies, principal, Wellandport Christian School, Wellandport, Ont. L0R 2J0. Phone 416-386-6272 (school) or 416-386-6826 (home).

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:
1. Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.
2. Junior/Senior High Mathematics.
3. Elementary.
Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Red Deer: The Red Deer Christian School Society invites applicants for the position of **Teaching Principal.** Our school has 100 students in 9 grades and 4 dedicated teachers. Principal relief: 1½ days per week. Secretarial assistance: 1 day per week. Please send resume with application to: Red Deer Christian School, 14 McVicar Street, Red Deer, Alta. T4N 0M2.

Kelowna: Teachers for Grades 1-7 are needed for an Inter-denominational Christian School to begin classes in September 1979. Our school is committed to applying the historical Christian faith to all areas of the school curriculum. Teachers applying must be willing and able to teach all courses from an integrated and distinctively Christian perspective. Application forms are available from The Education Committee, Kelowna Society for Christian Education, Box 137, East Kelowna, B.C., V0H 1G0.

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary grades. Send resume or applications to:
Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba R2L 2A5
Telephone: 204-667-5851

Teachers Needed

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for English, French and business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

Vancouver: Vancouver Christian School invites applications for a possible teaching position in the **lower intermediate** grades. Please send applications to: Frank De Vries, principal, Vancouver Christian School, 5621 Killarney St., Vancouver, B.C. V5R 3W4. Telephone: 604-435-3113 (school).

The Orillia Christian School Society

needs **primary and junior grade teachers** for its new interdenominational Christian School to be opened September 1979, D.V. Please send resume with application to: Mr. Hugo Marcus, principal, Box 621, Orillia, Ont. L3V 6K5.

Lambton Christian High School

Sarnia, Ontario

Has an opening for the next school year in:
French
Direct all inquiries and resumes to Mrs. Karen de Waal, Ed. Comm. Sec't., 1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

STRATFORD CHRISTIAN SCHOOL

needs a

TEACHING PRINCIPAL

starting with school year 1979-80. We are an interdenominational Christian School. Please address inquiries and resumes to Mr. Pete Vandesar, R.R. #1, St. Pauls, Ont. N0K 1V0. Tel. 1-519-271-9338.

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder BAY is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed. — **English**
History — **Commercial Subjects**
Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

The Calgary Christian School

is faced with further expansion as student enrolment will reach 500 in K through 12. As a result, we expect vacancies in almost all areas, and are expecting applications from present teachers and those completing their teaching requirements. Interviews will be held in Vancouver, and Toronto as well as the Christian Colleges.
Please forward complete resume, application and references to:

Mr. G. Vanderveen, Principal
Calgary Christian School,
2839 - 49 St. S.W.
Calgary, Alberta T3E 3X9

Teachers Needed

Calgary Christian School

requires a

principal

commencing school term 1979. Applications are invited for the position of principal for grade 1 through 12. The school has an enrolment of approximately 400 students and a teaching staff of 24. Interested applicants please direct inquiries and resumes in confidence to: Mr. G. Vander Veen, principal, or Mrs. J. McColley, board secretary, Calgary Christian School, 2839-49th St. S.W., Calgary, Alta. T3E 3X9. Phone 1-403-242-2896.

Edmonton Christian Schools

are seeking experienced and new teachers to serve in a progressive kindergarten/12 system. Attractive salaries are offered as well as a relocation allowance. There are openings in various grade levels of elementary and intermediate classrooms. Other openings include:

Kindergarten — **French**
Remediation — **English**
Physical Education

and a secondary position in:

English — **Chemistry**
Mathematics — **Social Studies**
Physics

We are also seeking an

Assistant Principalship

In the week of February 26 thru March 2, a representative of our schools will be in the Ontario area. If you would like to meet with our representative, please contact: Lee Hollaar, 13470 Fort Rd., Edmonton, Alta. T5A 1C5 or phone (403) 475-2818.

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:

grades 4, 5, 7
secondary physical education
and all other secondary positions

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

Mr. John Kampman, Principal
Abbotsford, Chr. Elementary School
(604) 859-5167
or
Mr. John Messelink, Principal
Abbotsford Chr. Secondary School
(604) 859-5528

Nigeria is calling!

The Nigerian Government is seeking teachers and has asked missions to help in recruitment. Christian Reformed World Missions has established an Associate Missionary Program and desires to place 15 committed Christian teachers in Nigeria NOW. **INTERESTED?**

Write for details and application to:
Personnel Secretary
Christian Reformed World Missions
2850 Kalamazoo Ave., S.E.
Grand Rapids, MI. 49560

Teachers Needed

John Knox Christian School

8260-13th Avenue
Burnaby, B.C. V3N 2G5

Applications are being solicited for the following positions, available September 1979:

Grade 1 Teacher: Self-contained classroom, approximately 20 students, B.A. Elem. Ed. required.

Grade 7 Teacher: ½ day - Social Studies, Science, Spelling, Art; ½ Day - Learning Assistance Teacher in Reading and Math for Grades 3-7; B.A. Elem. Ed. required, knowledge of learning difficulties preferred.

French Teacher: Grade 4-7 - half time position; can be full-time in combination with two other area schools.

Special Education Class: 5-7 educable retarded students, aged 10-15, some subjects integrated with regular classrooms. B.A. Elem. Ed., knowledge of special education. Experience preferred.

Contact Ben Hendricks
Principal (604) 522-1410
at the school or
(604) 581-1724 at home

Fraser Valley Christian High School

requires a

Principal

starting with the 1979-1980 school year. Serving the greater Vancouver area, our school offers grade 8 through 12, and is located approximately 20 miles from downtown Vancouver. Our enrolment presently stands at 370 with the staff numbering 22. Applications will be received up to March 31, 1979.

Interested applicants please send your inquiries and resumes to the

Education Committee Secretary
Miss W. Bouma
Suite 305-7165 Fulton St.,
Burnaby, B.C. V5E 3H3

Terrace is a beautiful recreation area.

Centennial Christian School
Terrace, B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5,** for the 1979/1980 school year, **or earlier.**

Please send resume with application to:

Mr. John Vander Wall,
Chairman Education Committee,
Box 317, Terrace, B.C. V8G 4B1
Telephone: (604) 635-5226

The Emmanuel Christian Secondary School Association

of

VANCOUVER B.C.

will be expanding the school, the Lord willing, and will have possible teaching vacancies at the grades VIII through X level for the school year 1979-80 in the following subject areas:

Bible	**Math**
Fine Arts	**Phys. Ed.**
French	**Social Studies**

Applicants must give evidence of a mature christian committment and have teaching experience. Applications and further information may be obtained from the Emmanuel Christian Secondary School at: 2551 E. 49th Ave., Vancouver, B.C. or by phoning the school office at: 604-325-3318.

The Christian Elementary School of Richmond, B.C.

invites applications for the position of

teaching principal

Please address your applications with resume to: Mr. G. Dykstra, 8180, No. 2 Rd., Richmond, B.C. V7C 3M3. Telephone: (604) 277-4714.

Teachers Needed

Fraser Valley Christian High School

which provides Christian education for approximately 370 students from grades 8 through 12, invites applications for possible vacancies in 1979-80 in any of the

MAJOR AREAS OF STUDY

but especially in:

History	**Art**
English	**Counselling**
Science	**Learning Assistance Teacher (LAT)**

The LAT is a full time position which will require a qualified experienced teacher to provide individual and small group instruction in the areas of **reading, arithmetic, study scales and basic composition.**

Interviews will be conducted D.V., during the last week of February at Dordt College, Calvin College, Sarnia, Woodstock and Toronto. Please send resume and references with application to: 15353-92nd Ave., Surrey, B.C. V3R 1C3. For further information: Contact H.K. Vandezande, principal, office 604-581-1033 or home 604-581-4938.

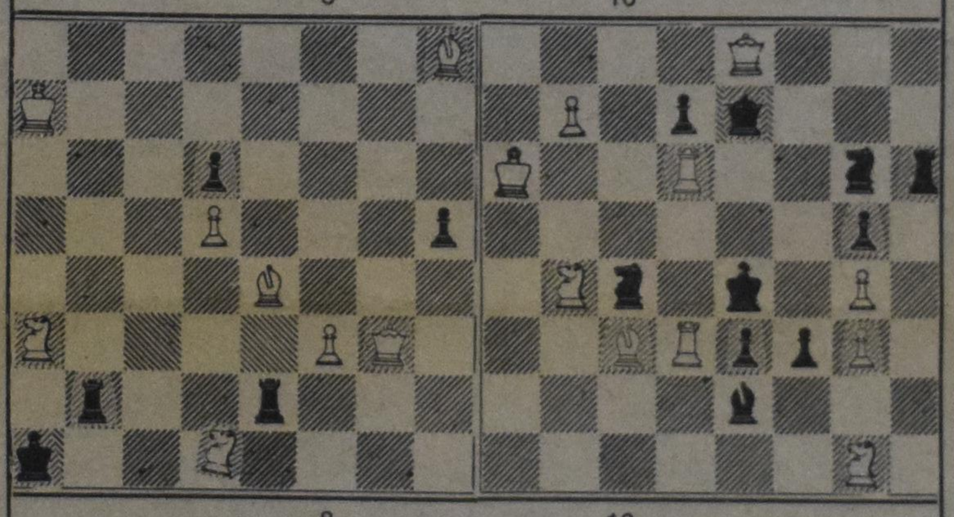
editor: Pete Layer

LET'S PLAY CHESS

FIRST SERIES OF PROBLEMS IN MARCH

No. 777
H. Grasemann,
Germany, 1948

No. 778
M. Barulin,
Russia, 1930



5		10	
8		10	
3-mover	3 pts.	2-mover	2 pts.

Comments

1. Even though Black has only two mobile pieces in No. 777, he possesses enough defensive power to make things difficult for White. Once the key is found; however, the end is sealed — Black offers little more resistance. It is sufficient to give the key (first White move) to obtain full points.
2. Both Kings are indirectly attacked in the two-mover, No. 778. Mr. Barulin needs such a setup to show the theme that bears his name. Please indicate the key and threat (if any).
3. The deadline for the March problems will be given next week.

CALENDAR of EVENTS

Mar. 17 Holland Christian Homes will hold an open house of its Trinity Tower from 1 p.m. to 4 p.m., McLaughlin Road, opposite Sheridan College and the Second Christian Reformed Church, Brampton, Ont. Parking at the CRC with coffee served at the church. Conducted tours only.

Mar. 24 25th Anniversary, Dutch Ladies Society, Acton, Ont., in the church basement at 7:30 p.m.

Apr. 21 First CRC, Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.

Apr. 21 Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.

"Blasers Ensemble"

The Netherlands "Blasers Ensemble" will have a tour in the following cities: Mar. 28 — Toronto, townhall, St. Lawrence Center; Mar. 29 — Kingston, Queen's University, Grand Hall; Mar. 30 — London, University of Western Ontario, Alumni Hall.

The Ambassadors in Concert

March 10, Maranatha Chr. Ref. Church, St. Catharines, at 8:15 p.m. March 31, Cambridge (place to be announced). April 14, with the Salvation Army band and chorus in Hamilton Place, Hamilton, 8:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 9	Mar. 7	Mar. 5 (noon)	Mar. 2 (noon)
Mar. 16	Mar. 14	Mar. 12 (noon)	Mar. 9 (noon)
Mar. 23	Mar. 21	Mar. 19 (noon)	Mar. 16 (noon)

Op 24 maart, 1979, bestaat de Hollandse vereniging

"Sursum Corda"

van Acton, Ont.

25 jaar

Alle oud leden en belangstellenden worden die avond uitgenodigd. Chr. Ref. Church basement om 7:30 precies.

SUPPORT OUR COMMUNITY PROJECT

Christian Care
for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

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Newmarket 898-4313
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337-8559

Books

Reference material for your library

The New International Dictionary of the Christian Church: Revised Edition; J.D. Douglas, General Editor; published by Zondervan, Grand Rapids, 1978; 1074 pages; price: $24.95. Reviewed by Rev J. Bolt, Toronto, Ont.

This one-volume dictionary provides a convenient and helpful gateway to the heritage of the Christian Church throughout the centuries. The articles, written for the most part, from a generally evangelical and orthodox point of view, range across the entire history of the Christian church and include key people, movements, events, and issues that have shaped and determined the character of the Christian Church and Western Civilization. Included are helpful short histories of the Christian church in various countries.

While many of the articles are concisely factual, the orthodox, evangelical point of view is clearly acknowledged in key articles such as those on God, Jesus Christ, Christology and Resurrection. In some case I wish that this evangelical point of view had been stated more explicitly. The article on the German theologian, Rudolf Bultmann, for example, is so factual and objective that it really fails to indicate the real (destructive!) influence of Bultmann's theology for the Christian gospel.

In a volume such as this, which attempts to cover some 2,000 years of complex history, one can always pick a quarrel with the editor's selection of articles to be included. Generally the coverage appears to me to be quite complete, although necessarily brief. There are some surprises however.

For example, I am surprised that although there is an article on Louis Berkhof there is not one on Herman Bavinck or G.C. Berkouwer or Cornelius Van Til. Similarly Hans Kung merits an article while Karl Rahner does not. In my judgment Bavinck, Berkouwer and Van Til, in the case of the Reformed Churches, and Rahner in the case of Roman Catholicism, are far more significant than Berkhof and Kung, respectively.

I also noted that while individual articles make references to contemporary issues in the Church and in theology, some significant contemporary theologians such as Pannenberg and Moltmann and theological trends such as the theology of hope, liberation theology, and process theology are not included by way of special articles. It is also strange that Ron Hubbard's strange sect, Scientology, which has no roots in Christian tradition, does merit an article (receiving more space than the Christian Reformed Church or the Reformed Church in America!) while Sun Myung Moon and his Unification Church (which at least **claims** to be Christian) receives no mention at all.

These, however, are minor quarrels with a dictionary that is generally of excellent quality. I heartily recommend it for individuals, families and church libraries.

Profiles in Belief: The Religious Bodies of the United States and Canada, Vol. II, Protestant Denominations, by Arthur Carl Piepkorn; published by Harper and Row, 1978; 721 pages, clothbound. Reviewed by Rev. John Bolt, Toronto, Ont.

This is the second volume of a projected seven volume series that will undoubtedly become the standard reference work on the history and beliefs of religious groups in North America. (For a review of Vol. I, Roman Catholic, Old Catholic and Eastern Orthodox Groups, see **Calvinist Contact**, Nov. 10, 1978, p. 23). Since the author died in 1973, prior to publication, this volume in particular has been edited and brought up to date by John H. Teitjen and others. The quality, however, has not suffered as a result.

This volume considers, in six main sections, the Lutheran, Episcopal (Anglican), Reformed and Presbyterian Churches, churches with origins in the Radical Reformation (particularly Mennonite and Baptist groups), Methodist Churches, and other Protestant Churches formed since the Reformation (including Uniting Churches such as the United Church of Canada, and the United Church of Christ, U.S.A.). Later volumes will deal with Holiness and Pentecostal Bodies (III), Evangelical, Fundamental, and other Christian Bodies (IV), Metaphysical Bodies (V), Judaism (VI), and Oriental, Humanist, and Unclassified Religious Bodies (VII).

Piepkorn's criteria of classification are somewhat unclear. The Christian Reformed Church, for example, is classified as a Protestant Denomination. Yet it also desires to be evangelical in its practice. Baptist churches, evangelical in practice, may also be closer to the Reformed churches in actual doctrine than to the Mennonites with whom they are grouped. It is unfortunate that Piepkorn has not given us some insight into his criteria for classification. Consequently, **denomination** which is generally considered to be a sociological classification, and **evangelical** which is primarily a **practical** or even **doctrinal** classification, are combined with **historical** classifications such as Lutheran and Reformed and the overall result is somewhat confusing. (This is not to suggest that the designation Reformed is not doctrinal, only historical. On the contrary. I simply want to note here that Piepkorn's classification of the various groups is primarily historical but that he also uses other kinds of classifications so that the result is somewhat confusing. It must be granted, however, that this is indeed a difficult task and that Piepkorn has brought a remarkable order out of considerable chaos).

Each main section of this particular volume includes a brief history of each grouping as well as a description of distinctive creeds and doctrines, liturgical practices, church policy, and understanding of the nature of the Christian life. The brief bibliographies at the conclusion of each section are also very useful.

Although it is my impression that Piepkorn has been both thorough and fair in his treatment, I am only able to judge, to any degree, his treatment of the Reformed Churches. The section on background and history of the Presbyterian and Reformed Churches is fair, although, as Robert Handy notes in his introduction, Piepkorn neglects Puritan Calvinism which is so important for understanding the American church experience. Also, even though Abraham Kuyper and Herman Bavinck are mentioned (p. 282), Piepkorn has not been as sensitive to the history and development of Dutch Calvinism as he has to that of Scottish Calvinism.

A few minor points might also be mentioned. Piepkorn (and the editors!) seemed to be unaware of the fact that the Journal **Calvin Forum** ceased publication in the early 1950's and has to a large extent been replaced by the **Calvin Theological Journal** and that the decisions of the **Synod of Utrecht** (1908) are no longer binding on the Christian Reformed Church. In a series as expansive as this, of course, such minor discrepancies are to be expected. Not so minor is the fact that the Canadian and American Reformed Church (Art. 31) are not included although the Protestant Reformed, Netherlands Reformed and Free Reformed Churches are.

Once again, the breadth of knowledge and wealth of information included in these volumes is very impressive. As the readers of this review may have gathered this is not a "popular" book and series, but one for the serious student of the phenomenon of religious groups in North America. Nevertheless, since all of us at some time or another are curious about particular groups, this series ought to be available in libraries within easy reach of everyone. Encourage your public library as well as your church library to have these volumes available.

What to do when the flowers are gone

Not Ready to Walk Alone by Judith Fabisch; published by zondervan Publishing House, Grand Rapids, Mich, 1978; hardbound, 119 p.p.; price: $5.95. Reviewed by Berta Hosmar.

In this book Judith Fabisch, who lost her husband when she was thirty-five years old, describes the problems of widowhood. **Not Ready to Walk Alone** has been written to help those who are facing or may someday face the same experiences. It is a practical guide for widows.

Mrs. Fabisch shares lessons learned from her own experiences and the experiences of others. Her book is a biblical and God-centered approach to the emotional, spiritual, physical and financial problems every widow faces. The author tells us that many married women have no idea how to balance a checkbook or what kind of insurance their husbands have, or with what companies. The operation of the power lawnmower is a deep mystery to them and often they don't know or don't care to know whether their husbands have made a will. After the death of a husband, a woman may be totally unprepared to take over the financial responsibilities of the family.

Mrs. Fabisch devotes a chapter to the intense grief and loneliness widows experience, and she points out that the children who have suddenly lost their father also go through a severe emotional upheaval and need more than ever, the support of their mother.

A mother may not expect a young boy to become "the father of the family" on the day his dad dies. The author asks every widow to pay attention to her children, to make them feel important and loved, and above all, to point them to their heavenly Father, who cares so tenderly for widows and orphans.

Not Ready to Walk Alone is a book filled with practical advice from a person who can truthfully say, "I know, I've been there."

How I outgrew the need for alcohol

The Magic Bottle by Lee Bryant; published by G.R. Welch Co. Ltd., Toronto, Ont.; 250 p.p.; price: $5.75. Reviewed by Berta Hosmar.

Lee Bryant, artist, lecturer and counselor is a graduate of Toronto Bible College and a former worker at the Chicago Pacific Garden Mission. She tells us in this book about her own battle with alcohol. She has written **The Magic Bottle** because of her deep concern for the drinking woman of today.

The first part of the book describes the years she spent as a "hopeless" alcoholic. Lee was a sensitive, artistic youngster who worshipped her adoptive mother, but who never felt really accepted by her adoptive father and stepbrothers because she was so different. She was brought up in a Christian home but her mother knew that she had rejected the Lord and had become an atheist.

Lee's mother died when Lee was still a teenager, and loneliness and frustration caused Lee to drink steadily until she became an alcoholic and, finally, an outcast of society.

After years of drinking the turning point came when Lee met concerned Christians who did not turn away from her but lovingly led her back to Jesus. After her conversion, her life did not automatically become a bed of roses. She describes her struggles and despair, her feelings of guilt and unworthiness, but also her victories and the sure knowledge that she did not have to walk alone anymore.

Then she started to work at Chicago's Pacific Garden Mission. Her encounters with women alcoholics there are described in her book. Because she, herself, had also travelled the same road that leads to self-destruction, she could understand others so well and she could work effectively with women who had lost all hope and self-esteem.

Lee Bryant describes the craving for alcohol but she also offers a solution. She feels very strongly that only a spiritual conversion can permanently deliver a person from alcoholism. She has led other alcoholics to Christ, and she has seen and experienced, the peace that faith in Christ has brought to seemingly hopeless cases.

She quotes some beautiful poetry which describes the love of God for lost sinners, like the poem on page 198:

Know that I hover at the tip
of your heart
As a mother awaiting a son.
Should a mother forget the
child of her womb,
the joy when a loved one
enters the room?
I'll not forget my chosen one,
Come to Me, my little one,
and I will give you rest.

But she also describes the horror of women committing suicide or dying of the effects of alcoholism. She tells us that women alcoholics receive much less support from husbands and family than male alcoholics do. A wife may stick with her alcoholic husband for years, but very often a husband cannot tolerate an alcoholic wife.

Lee Bryant warns us not to see alcoholism soley as a sickness, but as a combination of sin and sickness. An alcoholic needs more than anybody a Christian friend who will not turn away, but will keep reaching out. In my opinion this book deserves to be in the library of every minister or counselor and in every church.

Calvinist Contact

Subscription form

$10.00 for one year; $19.00 for two years.

Please send Calvinist Contact to:

Name _____

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99 Niagara Street, St. Catharines, Ontario L2R 4L3